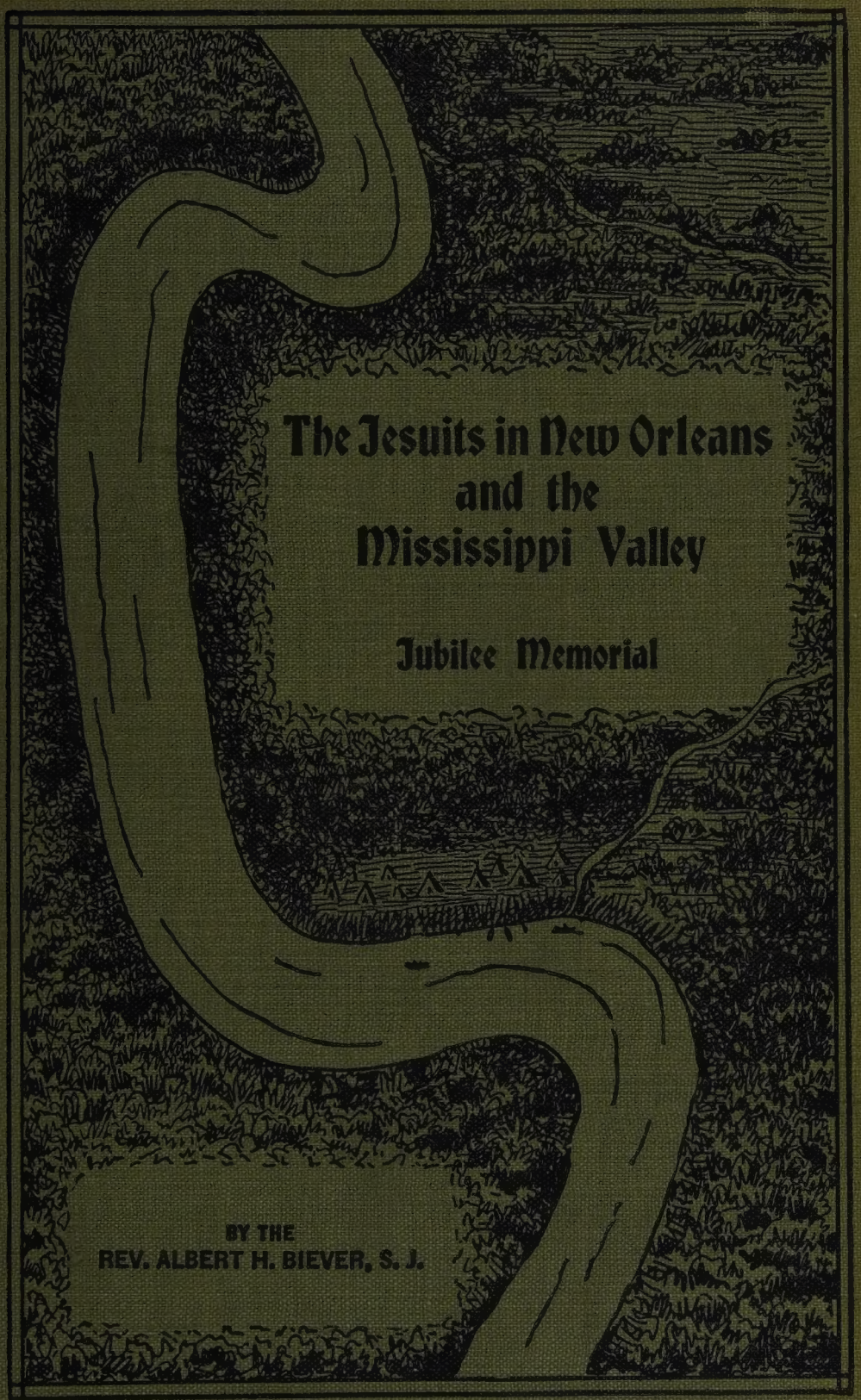
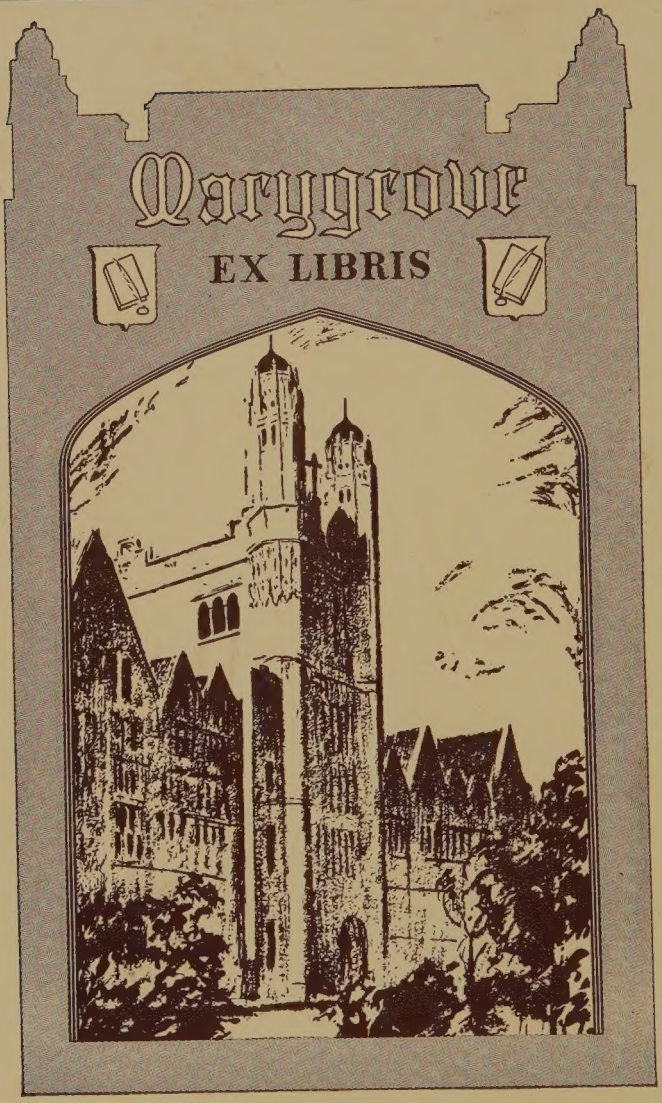

The Jesuits in New Orleans
and the
Mississippi Valley
Jubilee Memorial
BY THE
REV. ALBERT H. BIEVER, S. J.


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Yours truly

Albert H Bieser S.J.

The Jesuits in New Orleans and the Mississippi Valley

Jubilee Memorial



By the
REV. ALBERT HUBERT BIEVER, S. J.
New Orleans, La.
1924


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† JOHN W. SHAW,
Archbishop of New Orleans,
New Orleans, December 8th, 1924.

TO THE FATHERS AND BROTHERS OF THE SOCIETY OF JESUS, WHO LABORED, SUFFERED AND DIED IN THE VAST VALLEY OF THE MISSISSIPPI, THIS HUMBLE MEMORIAL OF THEIR WORK, THEIR SORROWS AND THEIR DEATH FOR GOD AND MAN, IS REVERENTLY AND AFFECTIONATELY DEDICATED.

PREFACE.

The scholastic year of 1923-1924, is a notable one in the life of the Society of Jesus in Louisiana.

It recalls the 250th Anniversary of the discovery of the Mississippi by Father James Marquette, S. J., the Bicentenary of the founding of the first mission of the Jesuits in Louisiana, the 160th Anniversary of their expulsion from colonial France, the Centenary of their return to the Mississippi Valley, the Diamond Jubilee of the beginning of the church and college of the Immaculate Conception in New Orleans, the 50th Anniversary of the enthroning of the historic statue of the Immaculate Virgin along with the erection of the glorious bronze altar in the church and the twentieth Anniversary of the founding of Loyola.

Such a striking array of Anniversaries, it appeared to me, deserved some notice. Hence this humble and unpretentious sketch of the lives of these heroic missionaries, who suffered and died to spread the kingdom of Christ on the banks of the world's greatest river named by Marquette, "The Immaculate Conception."

The short memorial, reverently penned in moments snatched from my busy life, was completed on the Feast of Heaven's Immaculate Queen, December the 8th, 1924.

My sincerest thanks are tendered to those who in any way have helped me in this modest undertaking.

The numerous quotations from the letters of the early Jesuits in the Mississippi Valley, are taken mostly from the Jesuit Relations as edited by Mr. Reuben Gold Thwaites.

ALBERT BIEVER, S. J.

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PART 1.

CHAPTER I.

St. Francis Borgia, General of the Society of Jesus, sends first Jesuits to Florida. Discovery of the Mississippi by Father James Marquette, S. J.

The year 1923 is memorable in the annals of the Jesuit Fathers in New Orleans. It marks the 250th anniversary of the discovery of the Mississippi by James Marquette, the Bicentenary of the Establishment of the Louisiana Mission of the Society of Jesus, the Centenary of the return of the Jesuits to the Mississippi Valley and the Diamond Jubilee of the foundation of the Church and College of the Immaculate Conception at New Orleans.

The purpose of this short sketch is not to present a history of the Society of Jesus in the Mississippi Valley. This task will be done in the not very distant future by an accredited historian.

The purpose is to memorialize on the occasion of these solemn and significant Anniversaries, the heroic lives of the pioneer Jesuit missionaries, who sanctified the vast Valley of the Mississippi and the shores of the Gulf of Mexico by their labors, sufferings and blood.

Noble and beautiful indeed is the story of these apostolic men, who explored the immense territory from the lakes to the gulf, planting everywhere the Cross of Christ, rearing their altars and marking the route through the dense, unknown forests, by carving the name of Jesus upon the trees.

Philip the Second, solicitous about the conversion of the thousands of Indians in the newly acquired territory of Florida, wrote to St. Francis Borgia, General of the Society of Jesus, on May 3, 1566, asking for twenty-four missionaries. The King's request was granted immediately. The following June, three Jesuits accompanied Pedro Menendez on his perilous voyage across the seas. Father Pedro Martinez, an intrepid missionary and Superior of the little band, was killed by the Indians, as he landed on the sandy shores of Florida. He was the first Jesuit to enter what is at present the territory of the United States, and he became the Protomartyr of Georgia.*

A century later, in 1673, James Marquette, filled with apostolic zeal for the salvation of the Indians, erected forest sanctuaries along the shores of the great inland lakes. Having heard from the Illinois Indians, who had come from their distant southern wigwams, strange tidings of a great river flowing through their own country so far away to the south that no one knew into what bay or gulf it emptied, Marquette's noble heart was fired with an irresistible desire to bring the message of salvation to the numerous tribes that roamed along its wild and forest-clad banks. Southward the intrepid missionary turned his frail canoe.

Launched on the Wisconsin, the water roads to the Mississippi were open to Marquette, Joliet and their companions. They glided down the picturesque stream "by islands densely covered with trees and

*Menology of the Society of Jesus; Spanish Assistancy, Vol. 3, p. 150; Historical Magazine, October, 1861, pp. 292-4.



"Marking the route through the dense unknown forests, by carving the name of Jesus upon the trees."

entangling grapevines, by forests, prairies, landscapes made beautiful with luxuriant growth of wild rice, over which the atmosphere glimmered with the wings of a thousand birds."

On the 7th of June, 1673, they entered the eddies of the upper Mississippi and then followed the river down into wonderful realms of midsummer loveliness, surprise and mystery. "I can not express my joy," said Father Marquette, as he saw for the first time the waters of the mighty river shimmering in the light of the southern sun. Down the river the party sailed, passing the mouths of the muddy Missouri and the Ohio, until they reached the Arkansas, some 50 miles below the present city of Memphis.

After having established the fact that the great river they had discovered, poured its waters into the Gulf of Mexico, they turned again the prows of their tiny canoes toward the snowy regions of the far north.

Marquette had promised the Illinois Indians that he would return to them. He kept his word, but a wasting disease had set its mark upon the zealous missionary and warned him of his approaching end. Anxious to die at his beloved mission of Mackinac, he summoned the Indians to Council and prepared for his departure. The gathering was composed of five hundred chiefs and elders, who were seated in a circle around the Father, and of all the young men, who remained standing. They numbered more than 1,500 men, not counting the women and children, who were very numerous, the village being composed of 500 or 600 fires.

The dying Jesuit preached to them the Gospel with fiery ardor and self-consuming zeal. It was his last and farewell message to his beloved Illinois, who listened to him with rapt attention and sad emotion.†

He left the village just after Easter 1675, escorted by a large company of Indians, who followed him to Lake Michigan. But the eyes of the great missionary and discoverer were now turned towards the shores of Eternity. Exhausted by untold hardships and labors, he, like his patron and illustrious brother, St. Francis Xavier, lay down beneath a tiny shed of wood bark and breathed forth his beautiful soul with a prayer for the conversion and salvation of the roving Indians in the vast, forest-clad valley, which he had opened for the spread of religion and the march of civilization. His last words were: *"Mater Dei, memento mei."* ("Mother of God, remember me.")

He died on the 19th of May, 1675, on the eastern shore of Lake Michigan near the present site of Ludden, in the 39th year of his age.‡

The historian Bancroft wrote of Marquette, "that the people of the West would build his monument". These prophetic words have been fulfilled and the State of Wisconsin has placed a statue of Père Marquette in the Hall of Fame in Washington.

But recently, in Chicago, on the 13th of December, 1923, thousands of children gathered at the intersection of Michigan Boulevard and the Chicago

†Jesuit Relations by Reuben Gold Thwaites, Vol. 59, page 189.
‡Jesuit Relations, Vol. 59, p. 199.

River, to commemorate with solemn splendor the 250th anniversary of Marquette's landing. On this site the great missionary established his residence and offered for the first time the Holy Sacrifice of the Mass in Chicago, now the home of hundreds of thousands of Catholics.

Marquette was not only a great missionary but a learned and far-seeing geographer and explorer. Writing to his Superior in Quebec, the Rev. Claude Dablon, August 1, 1674, he states: "We could go with facility to Florida with a bark and by very easy navigation. It would be necessary to make a canal by cutting through but half a league of prairie to pass from the foot of the Lake of Illinois (Michigan) to the River St. Louis (Des Plaines). Here is the route which would be followed. The bark would be built on Lake Erie, which is near Lake Ontario, whence it would enter Lake Illinois (Michigan). At the end of that lake, the canal or excavation of which I have spoken, would be made to give a passage into the river St. Louis, which falls into the Mississippi.* The bark, when there, would easily sail into the Gulf of Mexico.†

The path was blazoned by James Marquette. His brave and zealous brothers took up the trail.

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*The waterway project from Lakes to Gulf is now before the country.
†Jesuit Relations, Vol. 8, p. 105.

CHAPTER II.

The Coming of the First Jesuits Into Louisiana.

When Iberville made his second visit to Louisiana in 1700, he brought with him Paul Du Rue,* a French Jesuit, who had been selected to found a mission in the distant colony. On arriving at Fort Mississippi, situated at about eighteen leagues from the mouth of the River, Father Du Rue, on the 14th of February, erected a great cross and offered the Sacrifice of the Mass in the presence of Iberville.† He began his missionary work at Fort Maurepas (Biloxi), where he acted as chaplain to the garrison and as missionary to the Pascagoulas, Chickasaws, Pensacolas and Biloxis.‡

The French Government, in concern for the health of the colonists and soldiers and also for strategic purposes, abandoned the fort and transferred the garrison to the western shore of Mobile Bay. Father Du Rue, yielding to necessity, had to relinquish the promising harvest of souls that he had hoped to gather for Christ, and became the first resident priest in Mobile, Alabama.¶

In the early part of 1702, Father Peter Dongé§,

*Also spelled "Du Ru" and "Du Rhu".

†The Latin inscription on the cross erected in 1700 by Father Paul Du Rue, near the French Fort near the Mississippi, claims priority of discovery for the French.—Jesuit Rel., Vol. 65, p. 271, note 65.

‡Jesuit Relations, Vol. 65, p. 103, Note 13, page 265.

¶Jesuit Relations, Vol. 65, p. 179.

§Father Peter Dongé died on return voyage to France, January 30, 1704.

another Jesuit, joined him at his new post, and both toiled together for the spiritual welfare of the soldiers at the fort and the neighboring Indian tribes. Unfortunately, the attitude of Bishop St. Vallier of Quebec, whose jurisdiction extended over the entire Mississippi Valley, had become unfriendly. The Jesuit Fathers found their position untenable, and, at the command of their Provincial, the Rev. Julien Baudran, they were compelled, very much to their regret and to the irreparable damage to the mission that they had established, to return to France. (March 7th, 1704.)

It was, however, the will of God that they should come back to the fields of their former labors, which they had been the first to till and which they were to fructify with their blood.

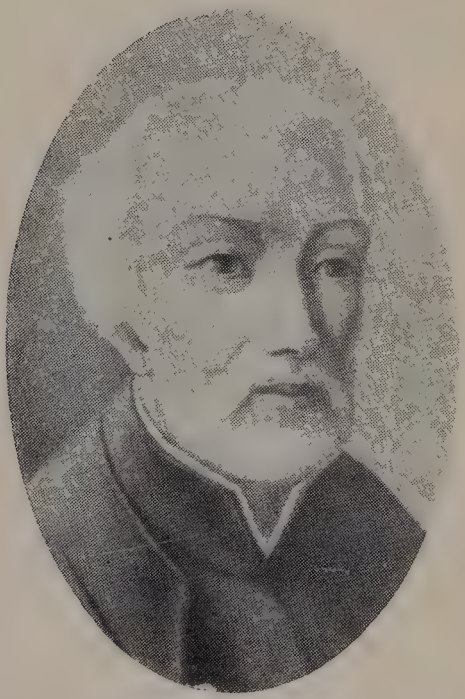
In 1720, the French Government sent out Father Laval, a Jesuit, to make a survey of the Mississippi Valley. The plague broke out on the ship and the good Father, with the surviving remnant of the crew, had to return to France.

Two years later Father Pierre François-Xavier de Charlevoix, the Jesuit historian, visited New Orleans, and although he described it in his report, as a miserable hamlet built in the swamps, he prophetically wrote to the Duchess de Lesdiguières the following letter:

"New Orleans, Jan. 10, 1722.

"Madam:

"I have now at last arrived at this famous City of



PIERRE FRANCOIS-XAVIER DE CHARLEVOIX, S. J.

Nouvelle Orlèans (New Orleans). Those who have given it this name, must have imagined Orleans was of the feminine gender. But of what consequence is this? Custom, which is superior to all the laws of grammar, has fixed it so. This is the first city, which one of the greatest rivers in the world has seen erected on its banks. * * * "

After giving a correct description of the poor condition of the colony's capital, Father Charlevoix makes the following striking prediction, which is being verified in our day:

"I have the best grounded hopes for saying that this wild and deserted place, at present almost entirely covered over with canes and trees shall one day, and perhaps that day is not very far off, become the capital of a large and rich colony. Your Grace will ask me upon what these hopes are founded. They are founded on the situation of the City on the banks of a navigable river, at a distance of thirty-three leagues from the sea, from which a vessel may come up in twenty-four hours; on the fertility of its soil; on the mildness and wholesomeness of the climate in thirty degrees north latitude; on the industry of the inhabitants; on the neighborhood of Mexico, the Havana, the finest islands of America, and lastly on the English colonies. Can there be anything more requisite to render a city flourishing? Rome and Paris had not such considerable beginnings, were not built under such happy auspices, and their founders met not with the advantages on the Seine and the Tiber, which we have found on

the Mississippi, in comparison of which, these two rivers are no more than brooks."*

It is a matter of no small interest to compare Charlevoix' report on New Orleans in 1722 with that of Father Louis Vivier's, written in 1750, as recorded in the Jesuit Relations, Vol. 69, page 201: "New Orleans, the Metropolis of Louisiana, is built on the east bank of the river. It is of medium size and the streets are in straight lines; some of the houses are built of bricks and others of wood. It is inhabited by French, negroes and some savages. All these together do not, it seemed to me, number more than twelve hundred persons. The climate, though infinitely more bearable than that of the islands, seems heavy to one who has recently landed. If the country were less densely wooded, especially on the side towards the sea, the wind coming thence would penetrate inland and gently temper the heat. In New Orleans there is nothing scarcer than stones. You might give a louis to get one belonging to the country and you would not find it; bricks made on the spot are substituted for it. Lime is made from shells which are obtained at a distance of three or four leagues on the shores of Lake Pontchartrain. In former years when eight or ten ships entered the Mississippi that was considered a great number; this year (1750) over forty entered, mostly from Martinique and San Domingo."†

Bienville had seen the work of the Jesuits in

*"Journal of a Voyage to North America", translated from the French of P. de Charlevoix. Letters to the Duchess de Lesdiguières. London. Printed for R. and J. Dodsley, in Pall-Mall, 1761, Letter 31, page 275.

†In 1924 up to December 3,155 ships cleared the port of New Orleans.

Canada and, like his brother, Iberville, he longed for their return to the lower Mississippi Valley. He was convinced that only a compact organization like theirs could successfully endure the strains of colonial missionary life.

CHAPTER III.

Foundation of the Mission of the Jesuits in New Orleans. Trials, Difficulties and Sufferings of the Missionaries.

In 1723 Louisiana was detached from the Province of Canada and given a separate civil government. At the same time the New Orleans Mission of the Jesuit Fathers was established with Father Joseph François de Kereben as its first Superior. He was a member of the province of France, came to Canada in 1716, and died on the Illinois mission, February 2nd, 1728.*

When the missionaries of New France moved from the bleak wastes of Canada to the sunlit plains of the south, they found the same race of savages, whose passions, vices and barbarism were to test the power of grace and their own apostolic zeal and patience. What Bancroft wrote of the missionaries of New France may truthfully be applied to the missionaries of the lower Mississippi Valley: "To what inclemencies from nature and from man was not each missionary among barbarians exposed! He defies the severity of the climate, wading through water or through snow, without the comfort of fire; having no bread but pounded maize and often no food but unwholesome moss from the rock; laboring incessantly, exposed to live, as it were, without nourishment, to sleep without a resting place, to travel far and always incurring perils, to carry his life in

*Jesuit Rel., Vol. 71, page 126.

his hands and oftener than every day to hold it up as a target, expecting captivity, death from the tomahawk, tortures and fire."

Father Gabriel Marest, at one time military chaplain to Iberville on his Hudson Bay expedition and later on co-founder of the historic village and mission of Kaskaskias, thus describes the life of the missionary of the Mississippi Valley: "Our life is passed in roaming through thick woods, in clambering over hills, in paddling the canoe across lakes and rivers, to catch a poor savage who flies from us and whom we can tame neither by teaching or caressing." Starting on Good Friday for one of his missions, he writes: "I have nothing about me but my crucifix and my breviary, being accompanied by only three savages. * * * The horror of these uninhabited forest regions, where, in twelve days, not a soul was met, almost took away all my courage. Here was a journey where was no village, no boat, no ferry, no bridge, no house, no beaten path and over boundless prairies intersected by rivers, through forests and thickets filled with briars and thorns, through marshes, where we plunged sometimes into the water to the girdle. At night repose was sought in the grass or on the leaves, exposed to wind and rain, happy if by the side of some rivulet of which a draught might be obtained to quench our thirst. A meal was prepared from such game as was killed on the way or by roasting ears of corn."†

From a letter of Father Paul du Poisson, missionary to the Akensas (Arkansas), recorded in the

†Jesuit Relations, Vol. 66, p. 267.

Jesuit Relations,‡ we can form an idea of what these pioneer missionaries suffered in their holy quest of souls. This letter gives a graphic description of a trip on the Mississippi from New Orleans to the Arkansas tribes of Indians. Father du Poisson, accompanied by Fathers Souel and Dumas, left New Orleans on May 25, 1727, and reached his destination on July 7th. The experiences, adventures and privations of these heroic men, are almost incredible to our generation accustomed to the studied luxuries of rapid transit. They visited the Tchapitoulas, stopped at "Les Allemands", saw the Houmas, the Bayougoulas, the Sitimachas, which tribe is still represented by a small reservation near Charenton, Louisiana. The writer of this sketch paid a visit to this tiny remnant of the Sitimacha tribe. Both the language which they speak and such names as "François Regis" and "Ignace" which some of them still bear, unmistakably bespeak the fact, that their forebears were evangelized by the saintly French missionaries of the Mississippi Valley.

On the 4th of June, our travelers reached Baton Rouge, "thus named", writes Father du Poisson, "because a tree painted red by the savages is there, to serve the tribes that are above and below it, as a boundary in hunting". They encamped at Pointe Coupée, visited the Little Tonicas and the Great Tonicas, the Natchez, and the Yazoos, and arrived at the Akensas (Arkansas) on July 7th. "We had left New Orleans at the time of the highest water," continues Father du Poisson, "the river having risen

‡Vol. 67, page 277.

forty feet higher than usual, and all the lowlands were inundated. We were exposed to the danger of finding no 'cabanage', that is to say, no land where we could cook or sleep. When we find it, this is the way we spend the night. If the ground be still muddy, which happens when the water recedes, we begin by making a bed of boughs, so that the mattress may not sink into the mud; then we spread upon it a skin or a mattress and sheets, if we have them. We bend three or four canes in semicircles, the two ends of which we fix into the ground and separate them from one another according to the length of the mattress or the skin. Across these we fasten three others; then we spread over this frail structure our bars, that is to say, a large canvas, the ends of which we carefully place beneath the mattress. In these tombs, stifling with heat, we are compelled to sleep. * * * We are much more to be pitied when we find no camping ground. Then we fasten the pirogue to a tree and if we find an 'embarras' of trees (a mass of floating trees), we prepare our meal on it; if we do not find one, we have no supper and we remain still in the same position that we kept during the day, exposed during the whole night to the fury of the mosquitoes. * * * The heat was intense and the height of the trees and the denseness of the woods did not permit us to enjoy the least breath of air, although the river is half a mile wide. * * * We were constantly drawing the water of the Mississippi with reeds in order to quench our thirst; although the water is very muddy, it did us no harm.

Another refreshment that we had, was the grapes which hang from the trees almost everywhere, and which we snatched in passing or went to gather when we landed. * * * Our provisions consisted of biscuit, very rancid bacon, rice, corn and peas. * * * But the greatest torture, without which everything else would have been only a recreation, but which passes all belief and could never be imagined in France, unless it had been experienced, are the mosquitoes, the cruel persecution of the mosquitoes. * * * This little creature has caused more swearing since the French came to Mississippi, than had ever been done before that time in all the rest of the world. They enter our mouths, our nostrils, our ears. Our faces, hands and bodies are covered with them. Their sting penetrates the clothing and leaves a red mark on the flesh which swells on those persons who are not yet proof against their stings. Chicagou, in order to make the people of his tribe comprehend the multitude of the Frenchmen that he had seen, told them that there were 'as many in the great village (Paris) as there were mosquitoes in the woods'."*

That the mosquitoes were not the least torture of the early missionaries of lower Louisiana is further confirmed by a letter of Father Jacques Gravier, written from Port Mississippi, situated about eighteen leagues from the discharge of the river into the Gulf of Mexico. The letter is dated the 16th of February, 1701, and gives a graphic description of his voyage of a thousand leagues, from the snows of

*Jesuit Relations, Vol. 67, page 277.

Canada to the Gulf of Mexico, Bilocchi (Biloxi) and Mobile. He writes:

"No settlement could be established in a place where there are more mosquitoes than here. Even in the month of December when one should not be troubled with them, there was such a great number of them that I could not write a word. My hands and face were covered with them and I was unable to sleep at night. The French of this fort told me that after the month of March, these insects came in so prodigious a number that the air was obscured and that they could not distinguish one another at a distance of ten paces. * * * God be praised in everything, and I must be content with all whatever it may cost me."†

Not only did these holy missionaries suffer, but they gave their lives for the sacred cause they strove to promote. Father Jacques Gravier, while laboring for his savage flock, was attacked by them. He received a hatchet wound in the arm and was struck by a flint-headed arrow which pierced his ear and entered his elbow, where it remained imbedded for two years. At Mobile, whither he went to have it extracted by an army surgeon, he died amidst horrible sufferings, a true martyr of charity. (1708, April 23rd.)‡

Father Julien Bineteau's pathetic ending is thus described by Bancroft: "Having followed the tribe to which he was attached in their July rambles, over the widest hunting grounds, now stifled amongst the

†Jesuit Relations, Vol. 65, page 177.
‡Menology of the Society of Jesus, France, Vol. 1, page 533.

tallest grasses, now panting with thirst on the dry prairies, all the day tortured with heat, all the night exposed on the ground to chilling dews, he was seized with a mortal fever and left his bones on the wilderness range of buffaloes."*

Father Etienne Doutreleau who had come to New Orleans on the Gironde with the Ursuline Nuns, in 1727, began his missionary work among the Illinois Indians. In 1729, he was compelled to return to New Orleans to regulate some matters appertaining to his mission. He stopped at the Yazoo station on New Year's Day 1730, and had set up his altar on the shore to say Mass. As he uttered the "Kyrie Eleison", a volley was fired from the Indians, wounding him and killing one of his boatmen. Bleeding from the mouth and with two bullets in his body, he waded to the boat, and with his unbroken arm, managed to steer his canoe down to New Orleans, two injured companions aiding as best they could to accomplish the trip.†

Father Paul Du Poisson was killed by a giant chief of the Natchez while carrying the Blessed Sacrament to a sick person. The Indian flung him to the ground and with an ax severed his head from the body. As he was about to receive his death blow, he exclaimed: "My God, my God."‡

Father John Souel was slain by the Yazoos not far from the present site of the city of Vicksburg. (Dec. 11, 1729.)* Father Antoine Senat was burned

*Kaskaskias, Randolph Co., Dec. 25, 1699.
†Father Le Petit in "Lettres Edifiantes" In Kip., pp. 267, etc.; Shea's History of the Church in the Colonies, Vol. 1, pp. 574, etc.
‡Jesuit Relations, Vol. 71, p. 168.

at the stake by the Chickasaws in Mississippi on Palm Sunday, near the present town of Fulton, Lee County. The barbarians rushed upon him in a body as he was kneeling in prayer, and cruelly beat him with clubs. They then bound him and suspended him from a frame and burned him by a slow fire.†

‡Jesuit Relations, Vol. 68, p. 311.

CHAPTER IV.

Contract with Company of the West; Establishment of Plantation; Indigo, Figs, Oranges, Myrtle Wax Trees and Sugar Cane, introduced by Jesuits.

To facilitate the arduous labors of the Jesuit missionaries in the Mississippi Valley, a former contract between them and the Company of the West was revised and solemnly approved on the 10th day of February, 1726.* Its chief conditions were substantially the following:

A grant of ten "arpents" of land with a depth of forty "arpents" was ceded to the Fathers on the western side of the Mississippi River.

The Superior of the Jesuits was to be allowed to reside in New Orleans, but he was not to perform any ecclesiastical function among the French colonists without the permission of the Superior of the Capuchins.

A chapel and a house for his own accommoda-

---

*The Louisiana Colony was in 1713 farmed out by the French Government to a rich merchant, Antoine Crozat. He surrendered his lease in 1717 to the Duke of Orleans, Regent of France after the death of Louis XIV. In the same year an association was formed Aug. 17th, 1717), chartered at Paris under the name of "La Compagnie d'Occident" (Western Company). It was controlled by John Law, a shrewd, unscrupulous adventurer from Scotland. Later on, the company changed its title to "Compagnie des Indes" (Company of the Indies). Law failed. The Company of the Indies seized Law's property and he was compelled, now poor and friendless, to flee from France. He died in obscurity at Venice, in 1729. Among the grants of land made to Law by the Company of the Indies was one upon the Arkansas River; and, just before his flight from France, he sent 200 German emigrants to settle thereon. When these people heard of Law's failure, they abandoned their settlement on the Arkansas and descended the Mississippi, intending to return to their native country. They were persuaded to settle at a place about thirty miles above New Orleans, which was called from them "Côte des Allemands" ("The German Shore"). Jesuits Relations, Vol. 67, p. 261, p. 339, note 42; Vol. 67, p. 287.

tion and the temporary use of such priests of his order, as might arrive in New Orleans, were to be erected.

The missionaries were to be conveyed to Louisiana at the expense of the Company, and a yearly allowance of $133.33 was to be paid each Father, with an additional sum of $44.44 during each of the first five years.

Every missionary was to have an outfit costing $100.00, a chapel and a presbytery.

These gratuities allowed to the missionaries by the French government, at first sight, do not seem to be ungenerous. When we remember, however, that the government was not always able to meet its obligations because of the fluctuating fortunes and varying vicissitudes of the home and colonial finances, and the exorbitant prices of the very necessaries of life, we can not but come to the conclusion, that the treatment meted out to the Fathers was niggardly and precarious. Hence, other means had to be devised to meet expenses. The Jesuit Fathers determined to start a plantation, whose proceeds could be used to maintain the missionaries in the vast territory entrusted to them, and to carry on their laborious work among the Indians scattered along the banks of the mighty river and along the shores of the Gulf of Mexico. The situation of the first concession on the western side of the river was undesirable as it was out of touch with the city and necessitated extra expense to reach it. Hence, the Fathers resolved to secure a more suitable site on the eastern side of the river.

To obtain this advantage and to secure in the name of the Colonial government, the daughters of St. Ursula for the education of the female youth of the colony, Father Nicolas Ignace de Beaubois went to France early in 1726. All his efforts were crowned with success, and he returned at the end of the same year to New Orleans, and set to work with his usual energy to develop the plantation and to prepare for the arrival of the Ursulines.

By an act of sale passed on the 11th of April, 1726, before Andre Chavré, notary of the Chatelet, Paris, Bienville transferred to the Jesuits, represented by Father Nicolas Ignace de Beaubois, the Superior of the New Orleans Mission, and Father d'Avaugour, the procurator general of the Jesuit missions in North America, a large tract of land on the east side of the Mississippi River. In the tenth U. S. Census (House Documents, Social Statistics, page 215-216), this tract is described as having an area of 3,600 feet front, by 9,000 feet depth. It lay within the boundaries now indicated by Common, Tchoupitoulas, Annunciation and Terpsichore streets, and the old course of Bayou St. John. By two subsequent purchases, whose records the writer has seen in the city hall archives, the Jesuit Fathers acquired the ownership of a plantation, reaching from the river to Broad Street and from Common to Felicity Road.

Six other Fathers had come to Louisiana with Father de Beaubois. After a short rest in New Orleans, they boarded their little pirogues and set out for the various missionary posts in the Mississippi

Valley, to which they had been assigned. Father René Tartarin, Father Doutreleau and Brother Philippe Crucy were detained in France, to escort the Ursulines on their long and perilous voyage across the seas.

The band of Ursuline Nuns that Father de Beaubois had secured for the colony, set sail for New Orleans on the Gironde, from Port L'Orient, February 22, 1727, and reached New Orleans on August 7th of the same year. They forthwith began their work of education and charity, which has been continued without interruption, under five different national flags for two long centuries.

In a letter, dated New Orleans, July 12, 1730, and written by Father Le Petit to Father d'Avaugour, procurator of the missions in North America, the following glowing tribute is paid these heroic Daughters of St. Ursula:

"The little girls, orphaned by the massacre of the French by the Natchez, have greatly enlarged the interesting company of children whom the Nuns are bringing up. The great number of these children only serves to increase their charity and attentions. There is not one of this holy community but is delighted at having crossed the ocean, nor do they seek here any other happiness, than that of preserving these children in their innocency and giving a polished and Christian education to these young French women, who are in danger of being almost as degraded as the slaves. We may hope, with regard to these holy women, that before the end of the year they will occupy the new mansion which is destined

for them, and which they have for so long a time desired. When they shall once be settled there, to the instruction of the boarders, the orphans, the girls who live without, and the negro women, they will add also the care of the sick in the hospital, and a house of refuge for women of questionable character. Perhaps they will at length be able to aid in affording regularly each year the retreat to a large number of women, in accordance with the taste with which we have inspired them. So many works of charity would, in France, be sufficient to occupy many associations and different institutions. But what can not great zeal effect! These different labors do not at all startle seven Ursulines and by the grace of God they are able to sustain them, without infringing at all on the observance of their religious rules. But for myself, I very much fear that, if some assistance does not arrive, they may sink under the weight of such great fatigues."*

Some place the first temporary home of the missionaries in a house on Orleans Street, behind St. Louis Cathedral, where the famous Orleans Theatre once stood. The site is now occupied by the convent of the Sisters of the Holy Family. Others maintain that the first Jesuits who came to New Orleans dwelt with the governor and said Mass in his own private chapel. A reliable city map, however, dated 1728, places the first Jesuit residence at the southeast corner of Bienville and Chartres Streets.

The plantation was now put into proper shape, and, in a very short period of time, provided the

*Jesuit Relations, Vol. 68, pp. 199-201.

mission with means to carry on the divine service, to relieve the poverty of the struggling churches, and to supply in some measure, at least, the pressing wants of the wretched flocks confided to the care of the Fathers. It became also a center to which the missionaries could repair to restore their shattered health or renew their own spiritual life.

In 1738—June 25th—Father Mathurin Le Petit wrote to the Very Rev. Father Francis Retz, General of the Society of Jesus at Rome, the following report about New Orleans: "Here in New Orleans, the chief, or rather the only city of this vast region, we count two priests, living with two lay brothers. My companion is the missionary to the hospital and to the soldiers; and, at the same time, confessor to the nuns of St. Ursula. I instruct in Christian morals the slaves of our residence (who are negroes), and as many others as I can, from other quarters. I direct the sodality of working men, which I established not long ago. I hear confessions in our chapel and preach during advent and lent in the principal church, as often as I am invited to do so by the Rev. Capuchin Fathers, who minister to the neighboring parishes of the French people."†

Some twelve years later, Father Louis Vivier, corresponding from the Illinois mission with a friend in Europe, writes thus about the plantation: "The remainder of our Louisiana mission consists of a residence at New Orleans, where the Superior General of the mission resides with another of our Fathers and two Brothers. We have there a consid-

†Jesuit Relations, Vol. 69, p. 31.

erable settlement, which is in very good condition. The revenues of this settlement, added to the pensions of the King, supply the needs of the missionaries."‡

The plantation establishment was admirably planned and developed, and more admirably governed. Neat and cozy cabins were grouped around the great storehouse replenished with abundant food supplies. About one hundred and fifty persons, of whom one hundred and thirty were negro slaves, composed the strange little community. The Jesuit Superior was at once Vicar General, director of the plantation and parish priest of the motley flock. Divine service was held daily in the chapel and religious instruction was generously imparted to all.

De La Salle once wrote ironically to his patron, the Prince de Conti, that "the Jesuits wished to make the Mississippi Valley a second Paraguay". But for the malevolence of the enemies of the Society, history might now be able to record this additional triumph of Christianity and religion over the North American Indians instead of their ruin and well nigh total extinction.

Many Indians came to see, and if any desired to stay, labor and learn the lesson by heart, the favor was most willingly granted. Thus, Chicagou, the great Illinois chief, and a number of his people, visited the plantation and were given the heartiest hospitality for several weeks. His visit produced great good and had for its principal purpose to induce the Indians to give up their nomadic lives, to

‡Jesuit Relations, Vol. 69, p. 203.

take settled abodes, and to cultivate the rich virgin soil that lay at their disposal. In the 10th U. S. Census, House Documents, Social Statistics, p. 215, may be read the following statement: "Much encouragement was given to agriculture in the colony by the example of the Jesuits' industry."

The fertile soil under intelligent cultivation yielded rich and abundant harvests. "The ground is very good," writes Father Louis Vivier to another Jesuit Father, "and all kinds of vegetables grow in it. There are splendid orange trees. The people cultivate indigo, maize in abundance, rice, potatoes, cotton and tobacco. The vine might succeed here, at least I have seen some very good muscatel grapes. The climate is too hot for wheat. Buckwheat, millet and oats grow very well."*

The Fathers also planted the myrtle-wax trees (*Myrica Cerifera*) along the river front. These yielded a fragrant vegetable wax which became a colonial staple of some importance. Concerning this interesting shrub, Father Vivier informs his confrères that, "in the vicinity of New Orleans and still more toward Mobile, grow in abundance the trees called wax trees, because means have been found to extract from the seeds a wax, which, if properly prepared, would be almost equal to French wax. If the use of this wax could be introduced into Europe, it would be a very considerable branch of trade for the colony."†

The myrtle-wax shrub is still very abundant in

*Jesuit Relations, Vol. 69, p. 211.
†Jesuit Relations, Vol. 69, p. 213; Vol. 62, note 19.

our southern forests. During the civil war the Jesuit Fathers, at Spring Hill College, Mobile, Alabama, unable to secure bees' wax for the Holy Sacrifice of the Mass, gathered the berries of the wax shrub, extracted the wax by boiling the berries, and made beautiful whitish-green candles, which when burned, filled the chapel with a delightful fragrance.

A large portion of the plantation was given over to the cultivation of indigo, and a factory was established to make it marketable.* It proved unprofitable, however, in the course of time because of the dampness of the climate and the destructive work of insects.

Tobacco was also cultivated to some extent. In a letter dated New Orleans and addressed to Monsieur De La Loe, Secretary of the Company of the Indies, Paris, Father de Beaubois states:

"The plow has been at work for a fortnight and I have a small tobacco plantation which is really magnificent."†

Indigo was not the only plant introduced by the Jesuits into Louisiana. They had brought the fig tree from Provence, France, and the orange tree from Hispaniola, and had reaped abundant crops.‡

According to a well-established tradition, the orange groves of the Fathers occupied that part of

*Martin's History of Louisiana.
†Jesuit Relations, Vol. 67, p. 271.
‡Robertson, "Louisiana under Spain and France", Vol. 1, p. 165; Shea's "Church in Colonial Days", p. 297; Wallace's "Illinois and Louisiana", p. 297; Martin's "Louisiana", Vol. 1, p. 263; Monette's "History of the Valley of the Mississippi", Vol. 1, p. 254.

the plantation, which in memory thereof is today called "Orange Street".

The sugar cane, however, proved the most valuable importation into Louisiana by the Jesuit Fathers, and became the royal product of the state. It was transplanted from the Orient into the West Indies in 1506.*

In the northern portions of Colonial France, the missionaries obtained sugar in abundance from the maple trees. On October 15, 1722, Father Sebastian Rale, the martyr missionary of the Abenakis, killed at Noridgewock, Maine, wrote to his nephew in France:

"My food is simple and light. * * * My only nourishment is pounded Indian corn, of which I make every day a sort of broth, that I cook in water. The only improvement that I can supply for it, is to mix with it a little sugar to relieve its insipidity. There is no lack of sugar in these forests. In spring the maple trees contain a fluid somewhat resembling that which the canes of the Islands contain. The women busy themselves in receiving it into vessels of bark, when it trickles from the trees. They boil it and obtain from it a fairly good sugar."†

To increase the sugar supply in the lower Mississippi Valley, the Jesuit Fathers resolved to take steps for the importation of sugar canes from the Islands. A providential opportunity for the realization of the plan presented itself on the 17th of April, 1751. Martin in his history of Louisiana relates it

*Jesuit Relations, Vol. 67, page 335, note 20.
†Jesuit Relations, Vol. 65, pp. 93-94.

in the following words: "Two hundred recruits arrived from France for the completion of a quota of troops allotted to the province. The King's ships in which they were embarked touched at the cape of the Island of Hispaniola, where, with a view of trying with what success the sugar cane could be cultivated on the banks of the Mississippi, the Jesuits of that island were permitted to ship to their brethren in Louisiana, a quantity of it. A number of negroes acquainted with the culture and manufacture of sugar, came in the fleet. The canes were planted on the lands of the Fathers, immediately above the city in the lower part of the section now known as the suburb St. Mary."

The above is corroborated by Monnette in his history of the Mississippi Valley: "The first attempt to cultivate the sugar cane in the province was made by the Jesuits in the year 1751. This year they had introduced a quantity of cane from St. Domingo, together with several negroes who were acquainted with the process of manufacturing sugar from the juice. They opened a small plantation on the banks of the Mississippi, just above the old city of New Orleans and within the limits of the second municipality."‡

‡Monette's "Valley of the Mississippi", Vol. 1, p. 297. Martin's "Louisiana" Vol. 1, p. 392.

CHAPTER V.

Obstacles to Conversion of the Indians; Bad Example of Europeans; Missionaries advise entire Separation of Whites from Indians.

The plantation, however, was only one of the means to obtain the main object of the presence of the missionaries, that is, the conversion of the Indians to Christianity.

To form an idea of the magnitude of the task that confronted them, we must learn from their own lips what these children of nature were, whom the missionaries strove to make the children of God. "Nothing is more difficult," writes Father Gabriel Marest, in 1712, to his brother Jesuits at the Kaskaskia mission, "than the conversion of these savages. It is a miracle of the Lord's mercy. We must first make men of them and afterwards work to make them Christians. * * * The independence in which they live enslaves them to the most brutal passions. * * * They are indolent, traitorous, fickle, inconsistent and naturally thievish, brutal and without honor.* Gluttony and the love of pleasure are above all the vices most dominant among savages; they are habituated to the most indecent acts before they are even old enough to know all the shame that is connected with them. If you add to this, the wandering life that they lead in the forests in pursuit of wild beasts, you will easily admit that reason

*Jesuit Relations, Vol. 66, p. 219.

must be greatly brutalized in these people and that it is very little inclined to the yoke of the Gospel. But the more averse they are to the Kingdom of God, the more our zeal ought to be quickened to draw them near, and cause them to enter it. * * * Conversions can be attributed neither to the sound arguments of the missionary, nor to his eloquence nor to his other talents, which might be useful in other countries, but which do not make any impression on the minds of our savages. The glory of their conversion can be rendered to Him only, Who knows how to make from the very stones, when it pleases Him, children of Abraham."†

"I know of no nation on the continent," writes Father de Charlevoix to the Duchess de Lesdiguières, "where the sex is more disorderly than the Natchez. The women are forced by the grand chief and his subalterns to prostitute themselves to all comers, and a woman is not the less esteemed for being public. Though polygamy is permitted and the number of wives which a man may have is unlimited, yet every man, for the most part, contents himself with one, whom he may divorce at pleasure; but this, however, is a liberty never used by any but the chiefs. * * * If their husbands are unfaithful to them, they may cause them to be put to death but are not subject to the same laws themselves. On the contrary, they may entertain as many gallants as they please, without the husband's daring

†Jesuit Relations, Vol. 66, p. 223.

to take it amiss, this being a privilege attached to the blood of the sun."‡

Father Jacques Gravier's description of the morals, customs and practices of the Valley Indians, whom he visited on his memorable voyage from the lakes to the gulf, in 1700, confirms the judgment of Father Marest and Father de Charlevoix. This long voyage, he tells Father Jacques de Lamberville, "was undertaken solely for the purpose of ascertaining the truth of all that was said about Fort Mississippi and the adjacent country, which the great chief* at the lower end of the Mississippi, had offered the Peouaroua Indians of the Illinois mission."†

"The Tounicas (a tribe near the mouth of the Yazoo River) are very docile," continues Father Gravier, "and polygamy is rare among them; but their caprice and custom authorize divorce for almost nothing, the result being that the village is but little populated; and I saw hardly any children there. The girls are not lewd or bold as among the Natchès and Taensa."§

"The Natchez are polygamous, thievish and very depraved, girls and women being even more so than the men, among whom a great reformation must be effected before anything can be expected from them. The customs of the Taensas, who speak the same

‡Journal of a Voyage to North America. Translated from the French of P. de Charlevoix. Letters to the Duchess de Lesdiguières, London. Printed for R. and J. Dodsley in Pall-Mall, 1761. Letter 30th, p. 264.
*Bienville was called "the great chief" by the Indians.
†Jesuit Relations, Vol. 65, p. 103.
§Jesuit Relations, Vol. 65, p. 129.

language, are the same. Their village is 20 leagues from the river of the Tounika.* (Yazoo River.)

"Last year the temple was reduced to ashes by the lightning falling on such combustible materials as the canes with which it was covered. The old man who was its guardian said that the spirit was angry, because no one had been killed in it at the death of the last chief, and that he must be appeased. There were five women cruel enough to throw their children into the fire, in full view of the French, who related this to me,—or they gave them to the old man, who cast them into the fire." * * *

The custom of killing men, women and children at the death of the chief prevailed also among the Natchez Tribes. "The Frenchman," relates Father Gravier, "whom Monsieur d'Iberville left at the Natchez village, told me that at the death of the last chief, they had killed two women, three men and three children. They strangled them with a bow string; and that cruel ceremony is performed with great pomp, for the wretched victims consider themselves highly honored in accompanying their chief by means of a violent death."†

*"The Taensa Tribe was located in what is now Tensas Parish, La., on the east side of the Mississippi. When Iberville visited them (1700) they had seven villages grouped around a lake, probably Lake St. Joseph. Soon afterwards, part of these people removed to the vicinity of Mobile. This tribe is now extinct.

"The Natchès (Natchez) had nine villages at the place where now stands the City of Natchez, Miss. A French settlement was early formed in their vicinity; but this was resented by the savages, who, in November, 1729, massacred the white colonists. The French in retaliation attacked the Natchez and drove them from their homes, February, 1730. The remnants of the tribe fled eastward and were afterwards incorporated with the Creeks; a small band are now living in the Indian Territory."

Gatschet's Migration Legend of the Creek Indians, pp. 39-41; 97-99.

†Jesuit Relations, Vol. 65, p. 137.

The ceremony alluded to by Father Jacques Gravier is described in detail by Father Pierre François de Charlevoix to the Duchess de Lesdiguières.† The report is so interesting that I venture to interrupt Father Gravier's narrative and transcribe it in full from a quaint old translation made in London in the year 1763:

"When the grand chief, or the woman chief, dies, all the *allouez* (guards) are obliged to follow them to the other world, nor are they the only persons who have this honor! for it is certainly reckoned one, and as such, greatly sought after. The death of a chief has been sometimes known to cost the lives of above a hundred persons. * * * Here follows an account of the obsequies of a woman chief, which I had from a traveler who was an eyewitness of it, and on whose sincerity I have good reason to depend.

"The husband of this woman not being of the family of the 'sun', his eldest son, according to custom, strangled him. Afterwards everything was taken out of the cabin and a sort of triumphal car was erected of it on which were placed the body of the deceased and that of her husband. Immediately after, twelve little children, whom their parents had strangled by order of the eldest son of the woman chief, who succeeded to her dignity, were laid around the carcasses. This done, they erected in the public square fourteen scaffolds adorned with branches of trees and stuffs on which were painted

†Journal of a voyage to North America by P. de Charlevoix. Translation for R. & J. Dadsley in Pall Mall, London, 1761.

various figures. These scaffolds were designed for an equal number of persons, who were to attend the woman chief to the other world. * * * The Indians are sometimes ten years in soliciting this favor beforehand, and those who obtain it, are obliged to spin the cord themselves with which they are to be strangled. From time to time the death cry is sung, at which the fourteen victims come down from the scaffolds, and dance all together in the square before the temple and the cabin of the woman chief. * * * At last the procession begins. The fathers and mothers carrying their dead children appeared first, walking two and two, and went immediately before the litter, in which was the corpse of the woman-chief, carried on the shoulders of four men. * * * At every ten paces the children were thrown upon the ground, those who carried the litter trampling upon them, so that when the procession arrived at the temple, their little bodies were quite torn to pieces. While they were interring the corpse of the woman-chief in the temple, the fourteen persons destined to die were undressed and seated on the ground before the gate, having each two Indians about him, one seated on his knees, and the other holding his hands behind him. The cords were passed around their necks. Their heads were covered with the skins of a roebuck, and having been made to swallow three pieces of tobacco and to drink water, the relations of the woman-chief, who sung all the time, drew the cords at each end till they were strangled."

Father Gravier's narrative continues:

"On the third of December (1700) we celebrated the festival of St. Francis Xavier as solemnly as we could among the Houmas, and I chanted the first High Mass that was ever heard in the village. I was surprised at the little curiosity that they manifested. If the Mississippi country be settled, and this mission be not taken from us, there is reason to hope that we shall do well here on account of the docility of the poor people. The women and girls are more modest than among the neighboring tribes. May God be pleased to convert them and make the road to their village impracticable for certain French libertines.

All they do for their sick is to suck the wound till the blood comes. I saw one in the hands of the old medicine men; one whistled and played on a gourd; another sucked, while the third sang the song of the crocodile, whose skin served him as a drum.*

"On the 11th day of December we arrived at the Cross that marks the village of the Bayougoula, on the north side of the Mississippi, and forty leagues from the Houmas. * * * Their chief caused the chief of the Mougoulacha† to be massacred with more than 200 men of that tribe, who were well disposed

*"The Houmas were a Chata (Choctaw) tribe located on the east side of the Mississippi, seven leagues above the mouth of the Red River. In 1699, they numbered about 350 families. They once claimed the ground on which New Orleans stands, and after the Revolution, lived on Bayou Lafourche. The limit between the lands occupied by the Houma and the Bayougoula was marked by a high pole painted red, which stood on the high shores of the Mississippi River at Baton Rouge, Louisiana." Gatschet's Migration Legend, pp. 103, 114, 115.

†The tribes here mentioned belonged to the Chata (Choctaw) Nation. All save the Biloxis are now extinct. Gatschet's Migration Legend, pp. 103, 109-113.

toward the French and who lived in the same village with the Bayougoula as the Piouaroua do with the Kaskaskia. The blood of so many Innocents cries for vengeance. * * * Consequently, God is punishing them by famine and disease. * * * I have never seen anything so beggarly."‡

Besides these difficulties coming from the Indians themselves, the missionaries had to battle with the vices of the woodrangers, the spread of the fire-water among the Indians, and the debaucheries of many of the soldiers, who, because of the French wars carried on in other countries, could not be levied from the better classes of French soldiery.

On November 17th, 1750, Father Louis Vivier, writing to another Father of the Society of Jesus, about the various missionary stations in the Mississippi Valley, deeply deplores the fearful ravages wrought by the fire-water sold or given to the savages by the Europeans. "The brandy sold by the French, especially by the soldiers in spite of the King's repeated prohibitions, and that which is sometimes distributed to them under the pretext of maintaining them in our interest, has ruined this mission, and has caused the majority of them to abandon our holy religion. The savages and especially the Illinois, who are the gentlest and most tractable of men, become, when intoxicated, madmen and wild beasts. Then they fall upon one another, stab with their knives, and tear one another.

‡Jesuit Relations, Vol. 65, pp. 135-163.

Many have lost their ears and some portion of their noses, in these tragic encounters.*

"The English, as well as the French, trade among the Alibamon savages. You can imagine what an obstacle this may be to the progress of religion."†

To secure the complete triumph of religion over the Indians, the missionaries ever insisted upon the total separation of the whites from the savages, but their advice remained unheeded.

Notwithstanding all these almost insuperable obstacles, the fruits of the labors of the missionaries were considerable. The number of Indians who were baptized during the years that the Jesuits worked among them was very large. "Christianity has softened their fierce habits," writes Father Gabriel Marest to Father Germond, "they (Illinois) are now distinguished for certain gentle and polite manners that have led the Frenchmen to take their daughters in marriage. Moreover, we find in them docility and ardor in the practice of Christian virtues. This is the order that we observe each day in the mission. Very early in the morning the Catechumens are called to church where they offer up prayers; they listen to an instruction and sing a few hymns. When they have withdrawn, mass is said, at which all the Christians are present,—the men being placed on one side and the women on the other. We also say our prayers which are followed by an instruction, after which each one goes to work; then we are busy with visiting the sick, giv-

*Jesuit Relations, Vol. 69, p. 201.
†Ibid, p. 205.

ing them the necessary remedies, instructing them and consoling those who have any cause for sorrow. In the afternoon we have the Catechism, when everyone is present. * * * In the evening all the people meet again at the church that they may hear instruction, offer prayers and sing a few hymns. * * * The fervor with which these good neophytes repair to the church at all these hours is admirable; they stop their work and run in great haste from a great distance, in order to be present at the appointed time. * * * They often approach the sacraments and the custom among them is to confess and communicate every fortnight. We have been obliged to appoint the days on which they are allowed to confess, otherwise they would leave us no leisure to attend to our other duties. * * * The care that we take of the sick wins for us their entire confidence."‡

In 1707, Father Jacques Gravier, the wounded missionary, went to France to obtain additional workers for the Louisiana mission and to secure an important decision from the Holy See about certain marriages contracted by the Christians with the savages. In a letter written from Paris, March 7th, 1707, to Very Reverend Father Michelangelo Tamburini, General of the Society of Jesus in Rome, he gave the following account of their successful work among the Illinois:

"I arrived here not long ago from our missions among the Indians commonly called Illinois, situated near the great river, Mississippi, which flows

‡Jesuit Relations. Vol. 66, pp. 243, 244, 245.

into the Gulf of Mexico. * * * I have for the last 19 years lived nearly always alone without a colleague, without a companion. I am already 56 years of age. Father Gabriel Marest likewise lives alone in his mission with the same nation. During the entire day, he has hardly time to recite his breviary or to eat or to take a short rest in the middle of the night. His fellow missionary, Father Jean Mermet, can hardly work, owing to his ruined state of health, after having spent all his strength by excess of zeal. They have hardly time to breathe on account of the increasing number of neophytes and their very great fervor; for out of 2,200 souls who compose their village, hardly forty may be found who do not profess the Catholic faith with the greatest piety and constancy."*

The colonists themselves benefited very much by the presence of the missionaries in the valley. In the early part of the 18th century, the Junta de Guerre, in a memoir addressed to the French Government, advises, that in Southern Louisiana the English are to be checked in their alliance with the Indians against the French, and that the task must be entrusted to the Jesuits, as only they can bring about so desirable a result.

"What did the missionary do for the savages?" writes Father Francois Philibert Watrin in his famous document on the banishment of the Jesuits from Louisiana. What did he do? "He lived with them, always ready to teach them the Christian doctrine as soon as it pleased God to open their

*Jesuit Relations, Vol. 66, pp. 121-122.

hearts; meanwhile he kept them in alliance and friendship with the French, and he succeeded in this all the better because these people saw clearly by his conduct that he was not in their midst to make a fortune. This disinterestedness established his credit and through that he became useful—we dare say, even necessary—to the colony. It was especially in the Chactas nation that the missionaries rendered this essential service; those who know Louisiana, know of what importance it was to maintain an alliance between this nation and ours. If alienated from our interests and excited against us, they could some day destroy the colony by sacking New Orleans. * * * What services did the Jesuits not render also when every year they went with Messieurs, the Governors, to the Fort of Mobile, where the Chactas assembled for the distribution of presents!"†

What Bancroft says of Canada, may with equal truth be applied to the sister province of Louisiana: "The whole strength of the colony lay in the missions."

†Jesuit Relations, Vol. 70, pp. 237-239-241.

CHAPTER VI.

Suppression of the Jesuits in Louisiana. Confiscation of their Estate. Expulsion.

Ingratitude, persecution and death have ever been the lot of the true Apostles and Disciples of Jesus Christ, and the early Jesuit missionaries of Colonial France were not to be an exception. A fatal disaster was about to break loose upon them and upon the work that had been hallowed by untold sacrifices and sanctified by the blood of many martyrs.

Towards the middle of the 18th century, a keen hostility to the Society had arisen in most European States. In 1750, Don Sebastian Carvalho (later created Marquis de Pombal), became Prime Minister of Portugal. He was a most bitter foe of the Jesuits and laid upon them severe restrictions. An opportunity soon arose to give the Society its death blow in European and Colonial Portugal, when, on September 3rd, 1758, an attempt was made on the life of the ruling sovereign, King Joseph, the first. The Jesuits were accused of complicity in the dastardly deed, and although the accusation was entirely without foundation, the sequestration of all their estates was ordered, and their expulsion from the kingdom followed. (September 3rd, 1759.)

France, where the hidden forces of a sanguinary revolution were gathering strength, followed the example of Portugal. At this time the Parliamentary

ranks were filled with freethinkers. King Louis the 15th had fallen under the baneful spell of Jeanne Poisson, Marquise de Pompadour, an avowed enemy of the Society of Jesus. Under such conditions, the Duke de Choiseul (Etienne François de Stainville), who had leaped into power by the influence of the Marquise de Pompadour, easily obtained on April 1st, 1762, a parliamentary decree suppressing the order of Jesuits in France and confiscating all their estates. Manuscript copies of the fatal decree had found their way into the colony and were distributed with a triumphant air by the enemies of the Jesuits. Hope was entertained that the high standing of the Fathers in the colony, the signal services they had rendered the Government, the wonderful work they had accomplished among the savages in the vast territorial empire of France, might stay the ruthless hand of the persecutor, but all to no purpose. The dreaded catastrophe was at hand. Abadie, the newly appointed governor, arrived on the 29th of June (1763) and with him the disastrous document that wrecked the work of the Jesuits in the Mississippi territory.

Proceedings for the suppression of the Society of Jesus were begun at once by the City Council. It was decreed that the Institute of the Jesuits be brought to the Council for examination. A strange undertaking indeed for a tribunal composed of shop-keepers, soldiers, lawyers, physicians, men ignorant not only of theology and church law, but of the very language of an institute, commended by the

Holy Council of Trent and solemnly approved by so many Popes.

Condemnation of the Society of Jesus was a foregone conclusion, and, on the 9th of July, 1763, the Superior Council of Louisiana, imitating the ruthless tactics of the ungrateful Motherland, suppressed the Jesuits in the colony. The charges trumped up against them were as old as they were groundless. The venerable missionaries, whose lives had been naught but a series of heroic sacrifices and labors for God and man, were accused of attacking the royal authority, of encroaching on the rights of Bishops and of endangering the public safety. To add local coloring to these old accusations of European origin, the Supreme Council inserted in their brief of condemnation and suppression, that the Fathers had taken no care of their missions, that they had thought only of improving their plantation, and that they had usurped the office of the Vicar-General.

Father François Philibert Watrin, who was in New Orleans for some time, has left a clear and succinct document, which disproves the malicious accusations of the Supreme Council and places the Jesuit missionaries in their true and proper light. Father Watrin's famous document on the banishment of the Jesuits from Louisiana was published in Paris, September 3rd, 1764, and is reprinted in the original and in the English translation in Reuben Gold Thwaites' Jesuit Relations, Vol. 70, pp. 212-304. The document rehearses all the charges brought against the Jesuits and in refutation thereof cites the

testimony of Bienville, who, during the long period of his government of the colony, ever was their kind and staunch friend.

The Marquis de Veudreuil, successor of Bienville as governor of Louisiana, is the next apologist presented by Father Watrin. The attitude of the Marquis toward the missionaries, was that of never failing cordiality and gratitude. Had the Fathers been remiss in their most sacred duties, such behavior on the part of the noble-hearted de Veudreuil, would have been inexplicable. A third witness for the Jesuits is Kerlerec, a naval captain and afterwards colonial governor. In a letter addressed to the Jesuits a little before the disaster broke loose upon them, he reminds them of the words of our Blessed Lord: "Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you and cast out your name as evil, for the Son of Man's sake. Be glad in that day and rejoice; for behold your reward is great in Heaven."*

Much has been written about the difficulty that had arisen between the Capuchin Friars and the Jesuits. It was not a war, as it has been derisively called by some historians of Louisiana, but a question of jurisdiction. In the documentary refutation of the calumnies against the Jesuits in Colonial Louisiana by Father Watrin, the case is stated as follows:

" * * * Monseigneur de Ponbriand, Bishop of Quebec, sent letters to Father Vitry, Superior of the Jesuits in New Orleans, constituting him his vicar-

*Luke, chp. 6, v. v., 22-23.

general there; these letters were registered in the Superior Council. Father Vitry having died in 1750, Father Baudoin received the same commission and peaceably exercised its functions for some time. But afterwards there arose disputes; the Reverend Capuchin Fathers thought that their rights were infringed by the appointment of the Jesuits to the Grand-Vicariate. They persuaded themselves that the name and function of Vicar-General, having been given to their superior general by Monseigneur, the Bishop of Quebec, at the same time that the Company of the Indies had named him for the Cure of New Orleans, these two titles ought to be thereafter inseparable and accordingly belong to them; their pretensions were well known to Monseigneur de Ponbriand. The Jesuits themselves (many people will not believe it, but the statement is no less true), directed all their efforts to be freed from a position which was for them only a source of annoyance and opposition. The prelate persisted in an absolute decision that the office should continue with those whom he had named; the Capuchin Fathers, however, refused to recognize Father Baudoin. The affair was finally brought to the Council, which after several disputes, adjudged to the Jesuits, by a decree, the legitimate possession of the Grand-Vicariate; and the registers of the council testify to this." * * * "Will it be believed that those who had been declared legitimate possessors, could, a little while afterwards, without the least change in the matter having occurred, be condemned as usurpers? * * * Is it not natural to think that the Council of New

Orleans has regarded the Jesuits as people against whom one could say all and dare all?"

It is evident that the Bishop of Quebec could not admit that the assent of de Mornay, a Coadjutor Bishop and Vicar-General, to an agreement with a trading company, could deprive every Bishop of Quebec of the right to act as freely in Louisiana as in any other part of his diocese. To maintain the contrary would be to contradict the well established principle in Church Law, "that the powers of the Vicar-General expire at the death of the Bishop who conferred them."†

The decree of suppression promulgated by the Superior Council on the 9th of July, 1763, condemned the Jesuits without an examination or a hearing. It declared their vows null and void, forbade them in future to style themselves Jesuits and ordered them to lay aside their ordinary habit and don that worn by the secular clergy. Its heartless execution is related in detail by Father Watrin in his memoir on the "Banishment of the Jesuits from Louisiana". "It is time," he writes, "to speak of the execution of the decree. It was to be carried out first at New Orleans and afterward in the Illinois country, at a distance of four or five hundred leagues. There was in that country, a mission of the Jesuits, established at four different points. They were not forgotten, and a courier was sent to carry the decree of destruction. Meanwhile it was executed promptly against those in New Orleans. Their establishment was quite near the town and propor-

†C. I. C. C. 371.

tioned to the needs of twelve missionaries. There was quite a large gang of slaves for cultivating the land and for plying other trades, as is the custom in the colonies. There were also various buildings, with herds of cattle and suitable works. Everything was seized, inventoried and sold at auction, and this execution lasted a long time; those who were employed therein took their meals in the house. * * * The Superior of the Jesuits was obliged to be present at the feasts, which were given at his house during the depredation, and he saw the joy that was shown there. After the sale of the real and personal property, there remained the chapel, with its ornaments and sacred vessels; it was stated in the decree that these effects should be taken to the Reverend Capuchin Fathers; this was done and it was the least objectionable use that could be made of them. After that, the chapel was razed to the ground; and the sepulchres of the bodies buried for thirty years in this place, and in the neighboring cemetery, remained exposed to profanation.‡ * * * The execution of the decree lacked nothing, save to send back the condemned to France. There were no more to send away then, except Father Baudoin, Superior of all the missions; but he was 72 years old and infirm, as one may expect of a man who had passed 35 years in Louisiana, and of these 35 years, about 20 in the

‡"It was one of the most horrible profanations committed on this soil by men pretending to be Catholics. Of these enemies of religion, the name of de la Freniere has come down to us; and to the eye of faith his tragic fate in less than six years seems a Divine retribution. He was executed at New Orleans, charged with conspiracy against the very royal power he pretended to uphold." Shea's History of The Catholic Church in North America, Vol. 1, p. 589.

Letters of Bishop Briand, June, 1767; April 26, 1769.

midst of the forests with the Chactas. * * * Monsieur Boré, an old resident of the country, offered him an asylum with himself, upon his estate, and thus proved the sincerity of the friendship which he had always shown towards the Jesuits."

Tradition has it that the generous Boré had not to take care of Father Baudoin for a long time. The old priest's heart was broken and he passed to his reward in 1766. Where do the bones of this hero lie? We know not, but there is a tomb in the old St. Louis graveyard that knows no decoration on the feast of All Saints, and its prominent lowliness attracts the eye. It is Etienne Boré's. As we stand before it, the thought arises in our minds, that haply he who took to his bosom the aged, homeless Jesuit in life, may have given him a resting place after death.

The scene of heartless spoliation enacted in New Orleans was rehearsed in all the missionary posts throughout the Mississippi Valley. Both whites and savages protested and used all means within their power to prevent the loss of their Fathers and friends, but in vain. The missionaries, homeless and helpless, were hurried to New Orleans to await the time of their embarkation and their exile.

The Jesuits had disappeared from the Mississippi Valley, but shortly after, Spain, France and England took their departure also, never to return. Meanwhile, the Indian tribes relapsed into barbarism and the immigrants who poured into the vast empire of

the Mississippi Valley, finding no priests, no churches, were lost to the Faith. Had the Jesuits been able to continue their wonderful work of religion and civilization, the cities on the banks of the mighty river they had discovered and explored, would be to-day glorious centers of Catholic energy and faith, and the story of the Catholic Church in the South, might record additional triumphs and conquests.*

*The act of suppression and spoliation officially proclaimed by the Superior Council of New Orleans concerning the Jesuits in Louisiana, was illegal "in toto".

On January the 1st, 1763, Louisiana had passed under the dominion of Spain, where the Jesuits were not as yet under the ban. Hence, on the 9th of July, 1763, neither France nor the colonial government had any further legal jurisdiction over the estate of the Society of Jesus in the Mississippi Valley.

Years ago the eminent jurist, Thomas J. Semmes, begged leave of the Jesuit Fathers in New Orleans to enter suit for the recovery of their former plantation. The suit, no doubt, would have been classed among the world's "cas celébres", but the Fathers wisely refused the authorization.

PART 2.

CHAPTER I.

The Suppression and Restoration of the Society of Jesus. Return of the Jesuits to the Mississippi Valley.

Ten years after the departure of the Jesuits from Colonial Louisiana, the Society of Jesus was suppressed throughout the world by Clement XIV.

Within the council chambers of the Bourbon princes, who sat on the thrones of France, Spain and Naples, was hatched the foul plot to undo the Society of Jesus. The situation was aggravated by the frenzied hostility of a trio of prime ministers, Choiseul in France, Pombal in Portugal, Tanucci in Naples, who had resolved not to cease their machinations until they had attained their end.

Little did the rulers of Europe then realize, that the hidden forces at work to destroy the Jesuits, would ultimately sweep them off their thrones.

No pains were spared to impress the Pope with the necessity of suppressing the Society in order to avert a European schism and the setting up of national churches. Harrassed on all sides, and anxious to prevent the threatened secession of the ancient Catholic nations from the bosom of Mother Church, the Holy Father permitted a lesser evil to forestall a greater one, and sacrificed a great religious order that for 250 years had rendered such signal services to Christ's Church and Christ's Vicar.

"Poor Pope," exclaimed St. Alphonsus de Liguori, "what could he do under the circumstances in which

he was placed, with all the sovereigns conspiring to demand this suppression? As for ourselves, we must keep silence, respect the secret judgment of God and hold ourselves in peace."†

Guiltless of the charges hurled against her by her foes, and condemned without a hearing, the Society of Jesus was not allowed by God to perish altogether and forever. By a marvellous Providence and the silent consent of the Holy See, she continued her great missionary and educational work in the lands of non-Catholic rulers, Frederic II of Prussia, and Catherine II of Russia, until she was called forth once more from her long exile and hiding place, by the voice of the Sovereign Pontiff, Pius the 7th.

In virtue of the Papal Bull "Solicitudo Omnium Ecclesiarum", issued on August 7th, 1814, the Society was restored and vindicated. Back to her bosom flocked her noble sons who had survived her long exile and humiliation, and began anew their world-wide work of teaching and evangelization.

"One hundred years ago, eight years after the restoration of the Society by Pius the 7th, the Mississippi Valley was still a wilderness where the Indian roamed at large, and the cities of today, if they existed at all, were frontier villages on the skirts of primeval forests. Seventeen miles northwest of one of these villages, St. Louis, stood a small log cabin which was destined to take an important part in the religious and educational development of the Valley. In this rude shelter, Father Charles Van Quickenborne, a Belgian Jesuit, opened the first Catholic

†Cath. Encycl. Art. Society of Jesus, Vol. XIV, p. 99.

Indian seminary in the United States and the first Jesuit novitiate in the Mississippi Valley. Here, amidst hardships passing description, he trained a band of sturdy young missionaries, De Smet among them, and inspired them with a spirit, which was to kindle the flames of God's love in the middle and far West."‡

The Jesuits had returned once more to the banks of the Mississippi, to resume the noble work of their heroic predecessors and pioneer missionaries. (1823.)

‡Memoir of Centenary Celebration. Missouri Province. 1923.

CHAPTER II.

Return of Jesuits to Louisiana; Foundation of St. Charles' College, Grand Coteau, La., and of St. Joseph's College, Spring Hill, Mobile, Alabama.

Reverend Father Louis Dubourg, President of Georgetown College from 1796 to 1799, was appointed Apostolic Administrator of the Diocese of Louisiana and the Floridas on August 18th, 1812, to succeed Bishop Peñalver y Cardenas, promoted to the Archiepiscopal See of Guatemala.

The position was by no means an easy one, because of the arrogance of the Church trustees and the discontent among the clergy, and Dr. Dubourg was forced at the beginning of his administration to take up his residence outside of New Orleans.

Having gradually overcome all his opponents and having settled in a satisfactory way the affairs of his Diocese, he proceeded to Rome where he was consecrated Bishop of Louisiana and the Floridas, on the 24th of September, 1815.

He returned to America in 1817 and took up his residence in St. Louis. At the appointment, however, of Father Joseph Rosati, C. M., as Coadjutor Bishop, Doctor Dubourg moved to New Orleans. As he had secured the sturdy colony of Jesuits located at Florissant near St. Louis, he endeavored to obtain a similar one for Louisiana.

The harvest indeed was promising but the laborers were few and the Very Reverend Father General

of the Society of Jesus was unable to grant the request of the zealous and indefatigable Bishop. Some years later, however, Bishop Flaget of Bardstown, Ky., tendered the Society, St. Mary's College in his Diocese. The kind offer of the venerable prelate was at first declined because of the scarcity of subjects, but when the Jesuit colleges of France were closed once more (1828), Very Reverend Father General asked the Reverend Provincial of France to consider the invitation.

Fathers Le Petit, Chazelle, Ladavière and Brother Corne were chosen to be the Kentucky pioneers. They sailed from Bordeaux in the month of November, 1830, and reached New Orleans, January 20, 1831. Detained by untoward circumstances for over one year, they exercised the sacred ministry in the city and in other parts of Louisiana. Father Chazelle devoted himself to the welfare of the prison inmates and prepared a number of condemned negroes for death. Father Petit preached Lent at the Cathedral and gave retreats in the different religious communities of the diocese. Father Ladavière assisted the pastors in the various parishes of the state and became, after the death of Bishop de Neckere, C. M., co-administrator of the diocese.*

On November 22, 1835, Reverend Anthony Blanc was elevated to the Episcopal See of New Orleans.

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*Bishop Louis Guillaume Dubourg was a brilliant and learned man, but was reluctant to enforce his authority against the Cathedral trustees, who continually opposed him. He resigned his See in 1826 and retired to France. He was, however, not allowed to live in retirement, but was promoted to the Archiepiscopal See of Besançon, where he died, December 12th, 1833.

Reverend Leo de Neckere, C. M., who was appointed the successor of Bishop Dubourg, died on September 4th, 1833.



MOST REVEREND ANTHONY BLANC, D. D.

First Archbishop of New Orleans, who invited the Jesuit Fathers to establish church and college in New Orleans. Cons. Nov. 22, 1835. Archbishop, July 19, 1850. Died June 20, 1860.

One of the first acts of the new Bishop was to correspond with Very Reverend John Roothaan, General of the Society of Jesus, to secure Jesuit Fathers for his vast diocese. To add weight and prestige to his appeal, he journeyed to Rome in the early part of 1836, and pleaded his case in person. The Very Reverend Roothaan could not resist such earnest endeavors, and he instructed the Superior of the Province of France, the Reverend Francis Renault, to comply with the Bishop's request.

On the eve of Christmas, 1836, seven Jesuits: Paul Mignard, Francis Abbadie, Peter de Vos, Joseph Soller, Henry Duranquet and two lay brothers, all from the province of Lyons, which had been recently separated (August 15th, 1836) from the province of France, sailed from Havre, and after the usual hardships and trials of a long sea voyage, reached New Orleans on the 22nd of February, 1837.

On their arrival, they were received most cordially by Father Nicolas Ignatius Points, who had come from Kentucky to take charge of the new foundation.

Steps were taken immediately to find a site for the new college. Iberville, the first place offered by Bishop Blanc, was, on close acquaintance with local conditions, rejected by the Fathers. Various other localities, such as Houma, Donaldsonville, Mandeville, were visited, but could not, on account of lack of funds, be considered. The monetary difficulties were intensified by a financial crisis, which affected the entire territory of the United States.

After many fruitless attempts to secure a suitable

site for the future college, Grand Coteau in St. Landry Parish was offered and accepted. Many reasons influenced the Jesuit Fathers in the choice of Grand Coteau. The acquisition of the site involved no monetary outlay, and prospects of obtaining outside assistance were bright. Besides, the prospective college would be in the centre of a population overwhelmingly Catholic, and in close proximity to promising towns.

In virtue of a contract drawn up between the Bishop and the Superiors of the Society, the Jesuit Fathers obligated themselves to build a college and to attend to the spiritual needs of a parish, whose territory encompassed 4,000 square miles.

The plans of the new college were prepared by Father Points and on July 31st, 1837, the cornerstone was laid by his Lordship, Bishop Blanc, amidst a considerable assembly of the most prominent citizens of the entire neighborhood.

How well these pioneer Jesuits attended to the spiritual needs of their extensive territory, is attested by the strong and enduring faith of the inhabitants of the prosperous Catholic parishes of the picturesque Akattapas. The old St. Charles College has sent forth generations of young men, endowed with magnamimous hearts, bright minds and upright consciences, men who have attained distinction in the civil, social, professional and religious life of the South.



St. Charles College. Sole Relic of the Old College -1838.



St. Charles College, Grand Coteau, La.
1838—1857.

CHAPTER III.

The Missouri Mission becomes a Vice-Province; Grand Coteau passes under its jurisdiction and later on is taken over by the Province of Lyons; Foundation of Spring Hill College.

The Mission of Missouri was elevated to the status of a Vice-Province, in 1840, and St. Charles College passed under its jurisdiction. Six years later the Province of Lyons resumed the administration of Grand Coteau College and began to re-establish the New Orleans Mission suppressed in 1763, by the colonial government of Louisiana.

Another providential opportunity was now offered the Jesuits of the Lyonese Province to extend the sphere of their activity, when Bishop Portier of Mobile, Ala., invited them to take charge of Spring Hill College, situated near his Episcopal city.

The story of the heroic effort of the Catholic Church to maintain an educational system by which the physical, intellectual and moral qualities of a child may be simultaneously developed, is ever the same all over the world. Indeed, wherever a church spire points heavenward, or peaceful cloisters echo sacred psalmody of consecrated men and women, there also rises the sanctuary of the school.

Thus it was in Colonial Louisiana. Scarcely had New Orleans emerged from the forest primeval, than there appeared the Capuchin monk, Father Cyril, teaching the boys' school just beside the humble wooden Church. A little later, in 1727, the

Ursulines arrived to take over the education of the girls of the colony. But Bienville, not content with primary education, petitioned the home government to establish a school for higher education in the colony. It was his intention to entrust this institution to the Jesuit Fathers, who had already a considerable establishment in New Orleans, and who were working among the Indians in the Mississippi Valley.

Bienville's suggestion was rejected by the home government, and later on, when the Jesuit Fathers were expelled, all hope of the realization of his plan vanished.

Meanwhile, the hand of Time has wrought marvellous changes. The Lilies of France know these shores no more. No longer does the Jesuit pursue the hunter's trail to save the hunter's soul. No longer does his light canoe seek the lost settler along the shores of lake and river. He has returned to encircle with his colleges and universities, as with a crown of glory, the magnificent domain over which the banner of France was once unfurled.

When the Ursuline Nuns, in 1824, moved to their new institution erected on a magnificent plantation tract in the lower part of the city, they generously ceded to the Church authorities, their old convent, which had sheltered them for a century. Reverend Michael Portier, Vicar-General of Bishop Dubourg, immediately opened a college in the venerable building. Its success was such that in a very short time it numbered on its roster over 200 students.

Dr. Portier was made Bishop of Mobile in 1825,



St Charles College, 1911 Became Novitiate of the New Orleans Province in 1921

and the New Orleans institution, deprived of his magnetic personality and inspiring presence, failed. True, the city still had its famous Orleans College, but in a moment of folly it was allowed to pass into the hands of the infamous Lakanal, apostate and regicide. Creole mothers preferred to see their sons die in intellectual darkness than to entrust them to such keeping. On the spot polluted by the apostate, arose like an act of atonement, the present beautiful Church of St. Augustine and the Convent of Our Lady of Mount Carmel. In 1830, no Catholic establishment for higher education existed in the South. What were parents to do? The Bishop solved the problem by founding a college in his own Diocese.

Anxious to secure a suitable site near Mobile, he left his humble home on a bright, sunny morning, and strolled through the picturesque forests southwest of the city. Entranced by the beauties of nature or enchanted by the minstrelsy of the wood warblers, he unconsciously wandered several miles. Suddenly his gaze was arrested by a quaint, capacious building, proudly adorning the brow of a noble hill. Pleased with its colonial grandeur and impressed by the salubrity of the climate, he said: "Here is the place for my college."†

Obstacles vanished before his resolute mind, and, in a few months, the beautiful mansion, known under the name of "Devandel", had become the home of an able staff of teachers and a goodly number of students.

Foreseeing that succeeding years would fan into

†Spring Hill College Memoir, 1905.

flame the love of learning he had kindled, Bishop Portier understood the necessity of providing ampler buildings for his pupils. Wandering one day through the woods, bordering on the collegiate grounds, his attention was caught by the unceasing rumblings of a silvery spring, merrily leaping from the hill side into a picturesque dell below. Behind it, a noble elevation reared its summit, crowned with giant pines, centuries old. "On that hill," enthusiastically exclaimed the Bishop, "my college shall be built." Difficulties arose but to disappear before his energetic will, and the property soon was his.

Financial aid came from abroad and from home, and the new college soon crowned the brow of the hill, bathed by the waters of a crystal lake. Such was the beginning of Spring Hill College, whose fame as an educational institution is known all over North and South America!

Though well attended from the beginning, for some reason or other, its administration changed hands four times in sixteen years. Desirous to place his work on a more solid basis, Bishop Portier, in 1846, commissioned his Vicar-General and first President of the College, the Very Rev. John S. Bazin, to induce some Religious from Europe to take permanent charge of the Spring Hill institution. The good Bishop, not familiar with the spirit of the Society, was not particularly anxious to have the Jesuits. Father Bazin, however, unable to interest any other religious order in this distant work, was compelled to apply to the Provincial of Lyons, the



Spring Hill College in 1866.
Destroyed by fire February the 5th, 1869.



Spring Hill College in 1870.

Very Rev. Louis Maillard (1839-1846), who accepted the offer.

Rev. Francis Gautrelet, S. J., the brother of the illustrious founder of the now world-wide Association of the Apostleship of Prayer, was appointed the first President of the College (October 4th, 1847). As the French government had inaugurated another persecution against the Jesuits, the Superiors of the Province of Lyons were enabled to send out a picked band of Jesuits with Father Gautrelet. They were Fathers Gache, Larnaudie, Roccofort, Lespes and Lavay. These men, whose names were household words in the homes of the last generation in the South, distinguished themselves both as teachers and missionaries, and produced on all with whom they came in contact, a most favorable impression.

The administration of Spring Hill College in those ante-bellum days, was no easy task. Yet the College prospered sensibly under the wise government of Father Gautrelet, who had gained the confidence and esteem of both clergy and parents.

What present visitor to the College, walking through the beautiful parks and gardens or along the avenues lined with stately oaks and graceful palms, ever pauses to reflect that two centuries ago, other Jesuits, such as Fathers Paul Du Rue and Peter Dongé, here toiled and suffered among the Choctaws, Creeks and Chickasaws? What passer-by, who now stands in admiration before the stately college buildings, ever thinks that the site, which they adorn was once the gathering place of the fierce Indian tribes that engaged in the greatest bat-

tle ever fought between the white men and the Indians in North America?‡

Spring Hill College will soon complete its century of activity in educational work. From its halls have gone forth bands of noble youths whose names adorn the honor rolls of church and state.

‡"Near a bluff on the Alabama River stood the principal city of the Gulf Indians. Its name is given as Mavila or Mobila. The place was surrounded by plastered log walls, pierced with port-holes. To the west was an open space whereon stood the dwelling of Tuscaloosa-Black Warrior—ruler of nearly all the tribes from the Coosa and Bigbee to the gulf. About the square were large wooden buildings, each capable of holding in an emergency a thousand men, and occupied by tried warriors. Here took place the mighty contest between numbers with bows and arrows on the one hand and a disciplined few with armor and powder on the other. The Indian fought for his king and home, and De Soto and his companions for existence in a savage land. All the Spaniards were wounded; De Soto, seriously in the thigh, and 82 were killed. The brave Indian ruler was never found. He, doubtless, died with his subjects. More than 6000 Indians fell on this fatal 18th of October, 1540, and the Mobilian power was broken." Colonial Mobile by P. J. Hamilton, A. M., chap. 3.



Spring Hill College, Mobile, Ala., in 1923.

PART 3.



REPUTED LIKENESS OF REV. JEAN BAPTISTE MAISONNABE, S. J.

CHAPTER I.

Arrival in New Orleans of Father Jean Baptiste Maisonnabe; Charter is obtained; Site purchased on Baronne Street for college and church.

The transference of Spring Hill College to the Jesuit Fathers of the province of Lyons may be considered as the last step towards the restoration of the former New Orleans Mission. Its first Superior was Father Jean Baptiste Maisonnabe. He was appointed on May 30th, 1847, and reached New York on July 16th of the same year. After visiting several Jesuit institutions in the North to familiarize himself with American customs and American methods of college administration, he turned Southward to assume the duties of his difficult office.

Prudent and endowed with unusual administrative ability, Father Maisonnabe directed his first attention to the securing of a charter of incorporation. On the 15th of December, 1847, the charter was granted by the State of Louisiana, under the name of "Catholic Society for the Diffusion of Religious and Literary Education". ("Société Catholique d'éducation religieuse et littéraire.")

The original is in French, from which I translate the following extracts:

"There appeared, personally, before me, Octave de Armas, notary public in the City of New Orleans, and in presence of witnesses mentioned hereafter and undersigned, Jean Baptiste Léon Maisonnabe, a

resident of this city, petitioning in his own name, and in the names of Jean François Abbadie, Hypolite Gache and Louis Roccofort, all three residents in this State, Parish St. Landry, and duly represented; Joseph Soller, also a resident of this city, Etienne Rousselon of this same city and Guillaume Lemercier Duquesnay, who having explained that for the purpose of founding and directing colleges and other literary and scientific institutions in this State, as also for the purpose of ministering in churches of the Roman Catholic cult, all seven agreed to form among themselves and with those who will join them hereafter, "A Religious and Literary Society in accordance with the Act of the Legislature of this State, entitled: 'Act providing for the organization of certain Societies in this State, approved April 30th, 1847'. * * * "

The charter of incorporation has twelve articles and is signed by Maisonnabe, J. Soller, E. Rousselon, G. L. Duquesnay, P. P. Labarre, Jules Bermudez, and Octave de Armas, Notary Public.

The official signatures of Benjamin A. Fonteneau, District Attorney; *Isaac Johnson, Governor of Louisiana,* and Charles Gayarré, Secretary of State, were affixed to the charter on the 19th of January, 1848.

The 12th article is in the form of an amendment, added on March 6th, 1856, and reads as follows:

"There appeared before me Octave de Armas, Notary Public, duly commissioned, and in presence of witnesses, herein named and undersigned, Rev. Father Louis Curioz, S. J., President of the 'Catholic

Society for the Diffusion of Religious and Literary Education', duly incorporated in this city in 1847-48.

"And the said Father Curioz, S. J., appearing in the capacity mentioned above, and using the authority granted by the third section of the Act of the Legislature of this State, approved on the 14th of March, 1855, No. 132, deemed it advisable for the accomplishment of the literary and scientific purposes, which the Society held in view from its very inception, to amend its charter of incorporation, as it is recorded in this State under the number 292, Vol. 2, in the year 1847, and as it also appears in the archives of the Secretariat of State, so as to have the power to confer in its colleges, literary honors on those of its students, who will deserve them."

Consequently, the said President, in the name of said Society, declares that it has adopted and does adopt by the present, as one of the constituent articles of its charter, the additional one that follows:

"The President and Professors of the colleges and schools kept and directed by the said Society will have the power to confer the same literary honors, degrees and diplomas as the colleges and universities of the United States legally authorized for this purpose.

"Signed and approved by the District Attorney, B. S. Tappan. * * * "

The Fathers, acting under the charter so generously granted by the State of Louisiana, now strove to secure a suitable place for their college and church. Before long a providential opportunity

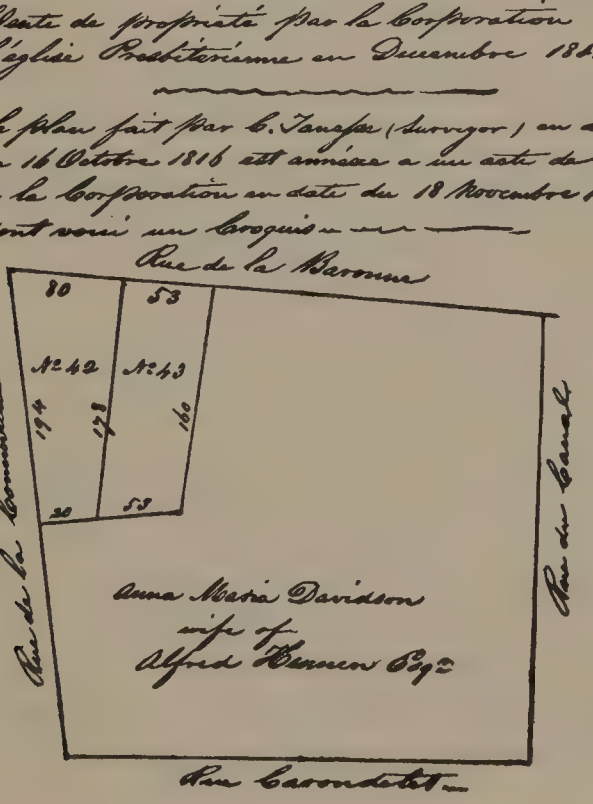
presented itself, when the corner lots on Common and Baronne Streets were offered for sale.

The present valuable square between Canal, Baronne, Common and Carondelet Streets, numbered 196 on the municipal plan book in the surveyor's office, was originally part of the Commons, adjoining the old fortified city. By an Act of the United States Congress, passed on March 3rd, 1807, and entitled "Act respecting claims to land in the territories of Orleans, Louisiana," Vol. 2, U. S. Statutes at Large, p. 440, Sec. 3. "The claims of the corporation of the City of New Orleans to the Commons adjacent to the said city, and within 600 yards of the fortifications of the same, are recognized and confirmed, provided that the said corporation shall within six months after the passing of this Act, relinquish and release any claims that it may have to such Commons, beyond the distance of six hundred yards aforesaid:

"Provided also that the corporation shall reserve for the purpose, and convey gratuitously for the public benefit, to the company authorized by the Legislature of the Territory of Orleans, as much of the said Commons as shall be necessary to continue the Canal of Carondelet from the present Basin to the Mississippi, and shall not dispose of, for the purpose of building thereon, any lot within 60 feet of the space reserved for a Canal, which shall forever remain open as a public highway; and provided also that nothing herein contained shall be construed to affect or impair the rights of any individual or individuals to the said Commons which

are derived from any grant of the French or Spanish Governments. * * * "

Subsequent to this Act of Congress the Corporation of the City of Orleans ordered the Commons aforesaid to be sold at public auction, according to a plan drawn by Jacques Tanesse, city surveyor, on October 16th, 1816. On the occasion of this auction, in December, 1818, the First Presbyterian Church bought a plot of ground measuring 133 feet on Baronne Street by 194 feet on Common Street, with a rear width of 73 feet. The subjoined sketch is a copy of the one made by the city surveyor in 1816.



It appears that on the 3rd of January, 1824, this identical plot was bought at the sheriff's sale, by Mr. Alfred Hennen, a lawyer, and sold by him, on the 6th of June, 1848, for $20,000, to the "Catholic Society for the Diffusion of Religious and Literary Education". This latter act of sale was duly recorded in the conveyance office, book 44, p. 633, on the 10th of June, 1848, and is signed by Alfred Hennen, Ann M. Hennen, Maisonnabe, President; P. P. Labarre, Jules Bermudez, Octave de Armas, Notary Public.

The site thus acquired, however, was not large enough for the work which the Jesuit Fathers had in view.

In the course of years, additional properties were secured for the erection of the magnificent church and stately college buildings that have been for the last three quarters of a century wonderful centres of religious and educational activities, unsurpassed in any other part of the country.

On April 7th, 1849, a plot measuring 21 feet, 3 inches, on Baronne Street and 163 feet on the line towards Common Street, with a width on the rear line of 22 feet and 2 inches, was offered for sale at public auction, by Mr. Philippe Millaudan. It was purchased by a certain Mr. R. D. Blossom, for $2,900.00, for Rev. John E. R. Cambiaso, President of the "Catholic Society for the Diffusion of Religious and Literary Education."

One year later, a third strip measuring 21 feet, 3⅝ inches, on the Baronne Street front, with a depth

of 156 feet, was obtained from Mr. Wm. C. Micou, by the same Father Cambiaso, for $6,553.00.

The last purchase of property on Baronne Street for the Jesuit Fathers was made on May 15th, 1871, through Mr. Thomas Layton. The plot then bought measured 33 feet, 3 inches, on Baronne Street, with a depth of 143 feet, on the side nearest Common Street, and 136 feet on the side line nearest Canal Street. The price of the plot was $17,000.00.

Contiguous to the Jesuits' property on the Carondelet Street side, was a spacious and beautiful courtyard. Elegant buildings, containing the offices of the leading lawyers of New Orleans—Edward Douglas White among them—flanked its other sides. There in the cool of the evening the Doctors of the Law used to lounge and discuss the intricacies of legal cases and the court decisions of the day.*

The attractive courtyard had a frontage on Common Street of 64 feet and 6 inches, with a depth of 206 feet and 6 inches on the Carondelet Street side and a rear width of 63 feet and 11 inches on the Canal Street side.

It was owned and designed by Mr. James Gallier, of the firm of Dakin & Gallier, architects.

The classic façade of the New Orleans City Hall, the State House in Baton Rouge, the old St. Charles Hotel, considered in its day, one of the finest architectural works in the United States, had all been planned by Mr. Gallier.

The court was sold at public auction on May 29,

*When the present college buildings were erected, a beautiful iron fountain that stood in the center of the courtyard, was removed and donated to the Charity Hospital.

1875, and was bought by Mr. Thomas Layton, representing the Jesuits, for $65,000.00.

To complete the quadrangle, one more strip of ground was necessary. This belonged to Mr. R. C. Rivers and adjoined the rear of his Carondelet Street property. Its measurements were 35 feet 2 inches by 19 feet 6 inches. Mr. Rivers sold it to the Jesuit Fathers for $6,000.00.

By these successive purchases, extending over a period of 40 years, the "Catholic Society for the Diffusion of Religious and Literary Education" had secured a site having a frontage of 208 feet and 9⅝ inches on Baronne Street and 258 feet on Common Street at an outlay of $117,453.00. Today this site is undoubtedly the most valuable commercial property in the entire city, and in the judgment of expert realtors, worth several million dollars.

CHAPTER II.

Erection of a Temporary Building for Church and College; Father Maisonnabe dies whilst ministering to the Yellow Fever-Stricken; Opening of College; Dark Days.

After Father Maisonnabe had secured a foothold in New Orleans, he strove to enlist the interest of the public in his work and to obtain the necessary funds for the erection of a temporary building for church and college.

For this purpose, he issued a personal appeal to the public-spirited citizens of New Orleans. The original draft, written in French, has been preserved in the archives of the college. I subjoin the following translation:

"The Jesuit Fathers, with the consent of His Lordship, the Bishop of New Orleans, have bought a plot of ground on the corner of Baronne Street, for the purpose of building on it in the course of time, a church and a college.

"Present conditions do not warrant the hope of a speedy realization of this project. The Fathers, however, are very desirous of erecting a temporary building that might serve for the double purpose of church and school.

"To carry out this scheme, they are compelled to appeal to the well disposed persons of this community.

"Unwilling to inconvenience them, they ask not

for alms, but only for loans of money at reasonable interest.

"Small amounts of $40, $50 and $100 are accepted as well as larger sums.

"Our friends are requested not to charge any interest on small loans and to demand but a moderate rate of interest on larger sums.

"Father Maisonnabe, the Superior of the Jesuits in Louisiana and Alabama, will personally call on the subscribers to thank them and will give a note of guaranty for the amount received and the rate of interest stipulated.

"MAISONNABE, S. J."

"New Orleans, June 14, 1848."

The clergy of New Orleans, headed by His Lordship, Bishop Blanc, were the only ones who seemed to have responded to Father Maisonnabe's appeal. They subscribed a collective loan of $2,350.00. Only two donations, one of $40 and the other of $10, are recorded on the subscription list.

Fortunately, the good Ursuline Ladies, who had been befriended by the Jesuit Fathers in the pioneer days of the colony, generously came to their assistance, and lent them, without interest, the substantial sum of $20,000.00.

Work was begun without delay, and under the skilful supervision of Father Frederick Larnaudie, the provisional chapel and college arose as if by magic. The entire structure cost only $9,000.00, and, though simple and unpretentious in appearance, stood without a rival in those days.

The chapel was dedicated to the Most Holy Name

of Jesus, in memory of that other Holy Name chapel, built by Father Nicolas Ignace de Beaubois, in colonial days, on the old Jesuit plantation, and so ruthlessly destroyed in 1763, at the time of the expulsion of the Jesuits from Louisiana.

All works of God begin in lowliness and are beset by many tribulations. The work of the Society of Jesus in New Orleans was not to prove an exception.

When all was ready for the solemn opening of the college, the dreaded yellow fever broke out in all its fury. The priests, who had come to New Orleans to teach in the new college, now devoted themselves to the fever-stricken, with a courage and zeal such as the love of God alone can inspire.

Father Maisonnabe placed his little cot at night near the chapel door, so as to be ready at a moment's notice to attend the sick and dying.

Unacclimated as he was, he fell an easy victim to the disease. He died on September 12, 1848, three months after his arrival in New Orleans. But a week before his death, he had stood, hale and hearty, in the pulpit of St. Mary's Church, commending the heroism of Father Czachert, a brave son of St. Alphonsus, who had laid down his life in the service of the fever-stricken.

In those disastrous days, parish limits were ignored, and the Clergy, both secular and regular, encouraged by the noble example of their Bishop, vied with each other in devotion and charity to the sick and the dying, to the orphans and the widows.

The New Orleans Mission at the time of the death

of Father Maisonnabe, numbered 28 priests, 21 scholastics and 23 lay brothers.

It has since taken its place among the other provinces of the Society and has a membership of 173 priests, 106 scholastics and 42 lay brothers (1924-1925), all doing God's work in the churches and colleges scattered throughout the vast territory once hallowed by the sacrifices and blood of their heroic pioneer Brothers.

In 1849, owing to the prevalence of the yellow fever, the opening of the college had to be postponed to February 1st. Notwithstanding this delay, the number of registrations passed all expectations, and the school rooms were too small to house all the applicants.

But the cloud of tribulation, far from lifting, grew darker and thicker. For seven successive years, both cholera and yellow fever held sway and cast a pall of gloom and death over the whole South.

In these and in all subsequent visitations of the yellow fever scourge, the Jesuit Fathers were ever ready to move to danger points. Their services were enlisted in Mobile, Ala.; Savannah, Ga.; Jackson, Bay St. Louis, Biloxi and Mississippi City, Miss.; Shreveport, Lafayette, Opelousas, Washington and Natchitoches, La.; Jacksonville and Tampa, Fla., and in many other localities.

Most of the Fathers thus called upon contracted the disease. Three died of the fever in 1853, two in 1854 and four in 1855. Within the same period died Father George Blackney, a brilliant young Irish Jesuit, known in New Orleans as the silver-

tongued pulpit orator. He was stricken in the pulpit in old St. Joseph's Church, while preaching on the sublime dogma of the Immaculate Conception, which was defined by the immortal Pius IX, on the 8th of December, 1854.†

In New Orleans, Father John Duffo, a man of iron constitution and dauntless courage, stands out pre-eminently as a yellow fever hero. He told the writer of this sketch that the Citizens' Committee put a horse and buggy at his disposal and that, thus enabled to move more rapidly from place to place, he gave the last rites of the church to as many as eighty and ninety persons in a day.

This yellow fever veteran passed through all the epidemics from 1850 to 1897, yet he himself, never contracted the dreaded disease. He ascribed his immunity to the abundant use of camphor, with which he rubbed his hands and face and with which he impregnated all his garments.

In the light of the present theory of the transmission of yellow fever by infected cistern mosquitoes (*Stegomyia Callopus*) his immunity can easily be explained. In his day the problem was unsolved.

The criminals condemned to death were also the special care of this good Father.

On the occasion of the execution of a convict, who had asked for the favor of being permitted to decorate his own coffin and sleep in it before commencing the eternal sleep, which was near at hand, the New Orleans Picayune of that date wrote the following comment:

†Father Blackney died on the 7th of December, 1854.

"The unfortunate convict was calm and collected. On this occasion, as on so many others, we have previously noted, the exhortation of Rev. Father Duffo had endowed the criminal with that firmness, that resignation, which true repentance alone can produce.

The task which Father Duffo has been fulfilling a long time, that of comforting criminals at their last hour, and reconciling them with a merciful Deity, is a task during which the comforter suffers as much as the comforted."



REV. JOHN M. CAMBIASO, S. J.

CHAPTER III.

Father John Cambiaso, the Man of Providence, arrives. Enlargement of the College. Erection of the new Church.

The only necessary Being is God. Among men some may be useful; none is indispensable. This aphorism is particularly verified in a religious Order like the Society of Jesus.

Thus when Father Maisonnabe was stricken in the midst of his useful and promising career, Father Cambiaso appeared to carry on the work so well begun and bring it to a successful issue.

He came to New Orleans as Visitor, representing the Rev. Father Julien Jordan, S. J., Superior of the Province of Lyons, and remained as head of the New Orleans Mission.

Born in Lyons of a noble Genoese family, Father Cambiaso received his early education in the Jesuit college of his native city.

At the age of 19, he entered the Society of Jesus, and after the usual period of study, he spent a number of years as teacher in colleges of the Society in France, Sardinia, Africa and Spain.

Whilst residing in this latter country, he became enamored of the moresque style of architecture, of which he left a classic example in the Jesuits' Church on Baronne Street.

Endowed with unusual strength of body and brilliancy of mind, he possessed an unlimited capacity for work. The writings he has left and the

work he has accomplished, give evidence not only of his literary, philosophical and theological lore, but also of his proficiency in natural sciences, astronomy and mathematics. Behind the lofty dome of the present church, he built his observatory. The foundation of his transit instrument, which has not been disturbed, may be seen to this very day. From this lofty outlook he would peer at the suns, planets and world systems whirling in the shores of infinity around him, and reverence the Incomprehensible Being that had traced their mighty orbits.

He was not only an astronomer but a chemist as well. Among the thousands who enter the Church of the Immaculate Conception, few ever notice that the lofty vaulted ceiling is canvas-covered. The chemical treatment, which that canvas received 70 years ago, has made it practically indestructible.

Often consulted about the wisdom of drinking the muddy Mississippi water, Father Cambiaso never failed to boast of it as the best drinking water in the South.

Two hundred years ago another Jesuit scientist, Father Du Poisson, wearily paddling his pirogue up the Mississippi, expressed a similar opinion: "Nous pompions sans cesse l'eau du Mississippi avec des cannes pour nous désaltèrer. Quoique fort bourbeuse, elle ne fait aucun mal"—"We were constantly drawing the water of the Mississippi with reeds, in order to quench our thirst, and although the water is very muddy, it did us no harm."†

To prove by a popular and practical experiment

‡Jesuit Relations, Vol. 67, p. 290.

the truth of his verdict, Father Cambiaso bottled up samples of beverage waters in use in his day. Twenty years later, these bottles were opened, and the only water still fresh, inodorous and fit to drink, was the water of the muddy Mississippi.

Father Cambiaso began his task without delay. He purchased additional ground, enlarged the college and designed the plan of the new church. His labors were, however, interrupted by his appointment as Visitor to the Mexican province.

On his return to New Orleans in April, 1851, although the financial condition of the city was deplorable, on account of the recurring visitations of the yellow fever scourge, work on the new church was begun immediately.

But for the financial assistance, it is said, given him by his wealthy relatives in France, he would not have been in position to carry out the elaborate church plan he had designed.

At the period of which I am writing, the Baronne Street square still bore the traces of a water covered cypress swamp. To sink into such soft and boggy soil, a foundation strong enough to uphold a great and massive church, was an unsolved problem in those days. How Father Cambiaso battled with it, became known two years ago, when the foundations of the old church were laid bare, and pinned up by huge steel girders, resting on broad and massive slabs of concrete, re-enforced by steel bars.

The old foundation was indeed compact and laid deep, but, unfortunately, too narrow and not

of the snow-shoe type found to be absolutely necessary in our soft alluvial soil. It did not rest on mattings of cypress planks or bales of cotton, as tradition reported, but on a thick layer of shells, possibly placed there for the purpose of draining the sub-soil of the swamp into which the Church was built. That Father Cambiaso was fully aware of the difficulties that the soil of New Orleans presented to the architect, is evidenced by the fact that he endeavored to lighten the weight of the structure by shifting it unto massive pilasters reenforced by iron columns. The retaining or intervening walls hold nothing but their own weight. The interior arches and galleries are supported by massive iron columns of moresque design. To forestall the possibility of cracks by uneven settlements, the slip-joint was used between the pilasters, the retaining walls and the square front towers and façade.

Notwithstanding all these wise precautions, the Church edifice began to settle before the third story was reached; hence to decrease the weight of the superstructure, substantial changes in the mode of construction became imperative.

Accordingly, the upper story of the Church was built of wood, strengthened with wrought iron bars, and both roof and side elevations were covered with copper, laid on steel rods.

While the church on the banks of the Mississippi was rearing its lofty dome heavenward, the immortal Pius IX thrilled the heart of Christendom with the solemn definition of the sublime dogma of

the Immaculate Conception. The message came as an inspiration to the Jesuit Fathers in distant Louisiana to dedicate the beautiful shrine they were building, to the Virgin Mother of Christ, Immaculate in her Conception.

The New Orleans church and college are said to be the first in the world thus officially dedicated to the Immaculate Conception, after the solemn definition in 1854.

Much money was still needed to complete the church, and in 1856 a fair was held to obtain financial help. It does not appear, however, to have been a great success.

In the issue of a paper called "The Opera Box" or "Louisiana Loge d' Opera", December 13, 1856, the special correspondent bewails the fact that wealth has a particular knack of never hearing of fairs until they are over.

"The Church alone", he adds, "is well worth seeing and although scarcely half finished, gives promise for the future of a beauty unequalled in its style."

Only one parishioner who took part in that fair sixty-eight years ago is living today. This lone survivor is Mrs. Semmes, widow of the late Thomas J. Semmes, one of the greatest jurists America has produced.

CHAPTER IV.

Dedication of the Church to the Worship of God; It Becomes a Great Centre of Religious Activity; Memories and Memorials.

The church was opened for divine worship in 1857, and the Holy Sacrifice of the Mass was offered in it for the first time, on the feast of Our Lady's Assumption, by the Rev. James Duffo, S. J.

Striking and precious is the symbolism that adorns the venerable temple; noble and varied are the memories that cluster around it; interesting and touching the events that make up its wondrous story.

To the casual visitor the church appears strangely beautiful and attractive. The pews are of iron adorned with artistic designs, representing the symbolic scriptural figures of our Blessed Lady. The stations of the cross are in stained glass, placed like glowing medallions in the side naves, above the large windows that portray in vivid coloring, striking incidents in the lives of the Saints of the Society of Jesus. The attractive charm of these stations has been attested, not so much by words of admiring praise, as by deeds of humble prayer, which these simple masterpieces have continuously inspired and fostered during the last three-quarters of a century. A story of more than ordinary interest is attached to these gems of art that for

beauty of execution and blending of tints are unsurpassed in the country.

"Not the least precious among the treasures in the library of the college is a venerable, huge elephant tome. It contains the brilliant pictures and detailed description of the stained glass windows of the Cathedral of Bourges, France. The Berrishons are proud of their records against the Romans and the English, but prouder still of the Christian glories of their ancient 13th century Cathedral and its wonderful windows, aglow with colors of an enduring lustre that the passing centuries have not dimmed. The above mentioned elephant tome is the life work of two erudite and artistic French Jesuits, Rev. Arthur Martin and Rev. Charles Cahier."*

The stations, genuine works of art, owe their excellence to these two famous art critics, under whose direction and supervision they were painted and prepared.

Another object of artistic beauty is the great altar of gilt bronze that flashes back in dazzling splendor, all the light thrown upon it. Its Moorish domes and mitre shaped arches harmonize admirably with the architectural style of the entire church. The altar was designed in New Orleans, by Mr. James Freret, and made in Lyons, France. At the Paris Exposition in 1867-68, it elicited much admiration and was awarded a first prize. The wondrously beautiful altar reached New Orleans in

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*Monographie de la Cathédrale de Bourges par les R. R. P. P. Arthur Martin et Charles Cahier. Vitraux du XIII siecle. 1841-1844.

November, 1873, and was ready for the patronal feast of the Immaculate Conception on the 8th of December.

At the time of this writing, the altar has been dismantled to be regilt and burnished. Fifty years of service have tarnished its golden lustre and dimmed its former glory. Nearly two thousand dollars in gold have been donated for this purpose, mainly by the poor, who love the beauty of the house of God and the splendor thereof.

Above the high altar in a niche ablaze with golden stars and snowy lilies, stands a statue of the Immaculate Virgin Mother of God. It was carved of stainless marble by Denis Foyatier, a French sculptor, well known because of his equestrian statue of St. Joan of Arc, which now adorns the "Place du Martroi" at Orleans. Queen Marie Amélie, wife of Louis Philippe, king of France, charmed by the skill of the artist, asked him to carve out of the purest marble, a statue of the Immaculate Virgin, for her own chapel. Unfortunately, the Revolution broke out before the statue was placed in the royal chapel. Louis Philippe was dethroned and exiled, and the downhearted sculptor was obliged to sell his statue. The price was fixed at 30,000 francs. It found its way to New York and thence to New Orleans, where the Jesuit Fathers purchased it for fifteen hundred dollars. At first the statue was placed on a pedestal in the sanctuary on the gospel side. In 1873, it was enshrined high above the main altar in a niche, ablaze with golden lights and glittering lilies. In gazing

at it, one almost fancies a vision of Heaven's stainless Queen, mercifully looking upon her suppliant children, gathered around her throne.

The shrine is the gift of Mrs. James Denis Denègre, a life-long benefactress of the church and college. It is an imitation of that of our Blessed Lady in the Church of the Jesuit Fathers at Pau in France.

At the main entrance of the church is a striking bronze figure of St. Peter, seated on a marble throne. It is an exact replica of the one that stands beneath the mighty dome of St. Peter's Cathedral in Rome. Father Grisar, S. J., an eminent historian, proves this statue to be the work of the sixth century, of the time of St. Symmachus; and both he and Lancioni, a famous archaeologist, dismiss with contempt the statement of certain Protestant writers that it was originally a pagan statue. Every year, on St. Peter's feast, it is robed in a cope of gold brocade, crowned with a jewelled tiara, and invested with other pontifical insignia. An interminable line of persons passes before it, each one kissing the right foot to testify his reverence for the Prince of the Apostles.†

The statue in the Jesuit Fathers' Church was given by Mrs. E. Prudhomme as a memorial to Mr. Theophile Prudhomme and Mr. Raoul Prudhomme.

In the rear gallery of the church is installed a magnificent mammoth organ. It was constructed by Messrs. William Pilcher and Sons, of New Orleans, for the Jesuits' Church with the stipulation

†Civilt. Catt. 1898, Analect. Rom. 1899, page 627.

that it first be exhibited at the New Orleans Centennial Cotton Exhibition and played in the vast music hall. There the writer of this sketch heard it in 1884, and listened to it as under the magic touch of Dr. William Pilcher, it thrilled with its wonderful harmonies, the throngs that filled the vast auditorium. To gain an idea of the proportions of this giant instrument, it will be sufficient to call to mind that more than 15,000 feet of lumber were used in its construction. Each one of the 5,000 pipes in the organ has its special voice, from the largest, 32 feet long and weighing one thousand pounds to the smallest of miniature size, having a diameter of ⅛ of an inch.

The historic organ had to be dismantled in 1922. On the Feast of the Sacred Heart of that year, it sang its last song. Those who heard its soft and solemn sound, wondered why such a glorious songster should be silenced forever. But that last song, although sweet and sublime, was no more the one of the youthful giant of yore, but a song faint and pathetic, like that of old age, mellowed by the sorrows and cares of heaping years. The old organ was almost entirely renovated, modernized and electrified, thanks to the largess of the Carbajal family, two of whose sons, the Rev. Facundus and the Rev. Joseph Carbajal, are members of the Society of Jesus.

The Church of the Immaculate Conception is also indebted to Mrs. Carbajal and her sons for the superb moresque portico, which is an artistic addition to the beautiful edifice. A marble slab at

the main entrance, memorializes the generous gift and the intention of the donors in the following words:

A. M. D. G.
"Hoc Vestibulum Templi
Deiparae Inclytae Sacri
Perenne In Monumentum
Bernardi Gonzalez Carbajal
Pie Donarunt Filii Eorumque Mater."
Die Secunda Februarii
1922.

In a short historical sketch like the present one, it would be impossible to mention all the gifts and memorials bestowed upon the church during the last seventy-five years. The Fathers of the Society of Jesus have ever been grateful to their benefactors and daily remember them in their prayers and Holy Sacrifices. There is, however, one other gift that the writer desires to record, because of the interesting story that is connected with it.

In the sacristy of the church are three candlesticks of massive silver. They are rare specimens of the art of silversmiths of the olden times. These richly and curiously wrought masterpieces represent live oaks with squirrels crawling over the branches and feasting on the acorns. The precious treasures were donated to the church by a New Orleans lady. Shortly after the occupation of New Orleans by the Federal troops under General Benjamin Butler, a Federal captain with a negro attendant, presented himself to Father Aloysius Curioz, the Superior of the mission and of the col-



Silver candelabra confiscated by an officer of the federal army and restored to the Church by order of General B. Butler during the Civil War.

lege, and in the name of the United States of America, peremptorily demanded the surrender of those candlesticks, as the property of rebels. The Father protested that they were the property of the church, to which a lady had donated them. The captain retorted that the donation was a fraud and that they had been placed in the church to prevent their seizure by the Federal Government.

Cutting the controversy short, the officer brusquely pushed the priest aside, went to the sacristy under the guidance of the unfaithful negro servant, and took the candlesticks down from the shelves where the servant himself had previously placed them. But Father Curioz was not a man to be easily daunted. He appealed to General Butler and was backed by the protest of the French Consul. As a result, by a drastic order of General Butler, the unfortunate Captain was obliged to don his full dress uniform and become a spectacle to sight-seers, as he marched all the way from the Annunciation Square to Baronne Street, carrying the candlesticks in his hands like an humble acolyte.

But the ancient church shines more by the spiritual good that has been wrought in it than by the glorious traditions of the past or the elegant beauty of its architecture. Scores of holy and erudite priests here have spent the best years of their lives in preaching the word of God and in administering the holy sacraments of the church.

In that long line of pulpit orators, spanning three-quarters of a century, stand out in notable pre-eminence, such Jesuits as Blackney, McKiniry,

Downey, O'Connor, Miles, O'Callaghan, Power and de la Morinière. Their fiery eloquence swayed and enthused the vast throngs that flocked to listen to them.

Time, that ruthless destroyer, has not as yet effaced the memory of Fathers Cambiaso, Gautrelet, Curioz, Jourdan, Hubert, Butler, O'Shanahan, Kennelly, Downey, Begley, Free, Gerlach, Semple, Brislan, Garbely, Widman, Gaffney, Davis, Wagner, Janin, Murphy and others.

The name of Father Hubert is still a household word in the City of New Orleans. As master at college, or pastor of the church, or chaplain in the army, Father Hubert ever was the kind and sympathetic friend, revered and loved by all.

His record as chaplain in the army places him among the heroes of the Civil War.

A Federal Army Chaplain who was made prisoner on James River in 1863, and brought to Richmond, thus writes of Father Hubert:

"Before leaving the Southern capital, I had a chance to meet two Jesuit chaplains of the Confederates, Fathers Gache and Hubert. This latter was parish priest at our church in New Orleans.

"When the war broke out, sprung of soldierly ancestry, he hearkened immediately to the call of the drum and bugle. When the first regiments, Louisiana Volunteers, left New Orleans, for Virginia battlefields, Father Hubert marched with them as their chaplain. He was in every battle they took part in and was wounded in the arm at Gettysburg. So kind-hearted was he, that his better food and



REV. DARIUS HUBERT, S. J.

clothing were always passed down to the poorly provided men in the ranks. Having attempted to do the same with his horse, he received a formal order to keep it.

"President Davis considered him the model chaplain and General R. E. Lee never passed him without a respectful bow.

"The crew of the Merrimac had been recruited from the corps of which he was chaplain. Immediately after its celebrated battle with the Monitor, Father Hubert begged to be allowed aboard that he might cheer, with Catholic consolation, the wounded and the dying.

"The message was delivered to Admiral Buchanan, who came ashore in person to say to the chaplain: 'I cannot let you do what you ask, Father, because we are to have another go at it to-morrow, and the boat is no place for you.'"

To Father Hubert's quick assumption that wherever the wounded and the dying needed his ministrations, there was his place, the Admiral replied decisively: "I tell you, Father, it is useless for you to come on board. We are in a sinking way already, and if to-morrow, I see that I must surrender, I shall blow up the Merrimac."

This, the Admiral thought, was the last word. But Father Hubert had another shot ready. He said: "Let me aboard tonight."

The chaplain and the commander mounted the gang-plank together.‡

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‡Woodstock Letters. Letters of Civil War Chaplains by the Rev. T. C. King, S. J., 1914, p. 170.

Rev. Father de la Morinière, S. J., in a lecture on "Southern Chivalry", delivered at Odd Fellows' Hall, April 5, 1893, pays the following glorious tribute to Father Hubert:

"It has been my good fortune to live in terms of close religious intimacy with a veteran chaplain, who served our gallant bands during those days of trying warfare. From that day in April, 1861, when the first shot was fired at Fort Sumter, Charleston Harbor, to that day in April, 1865, when the heroic struggle ended by the surrender of Lee's Army at Appomattox Courthouse, in Virginia, his priestly zeal had ministered to our troops. He had shared their exultation in the flitting hours of success. He had cheered their drooping spirits and roused their energies in the brief hours of dark despondency; and whether in closed ambulance or on open field, amid shot, grape or canister, he had shriven the wounded, spoken of duty's crown to the fallen, and made pure for heaven and the land of unbroken peace, the parting spirits of the valorous dead."

Father Hubert was stricken whilst hearing confessions in the Church of the Immaculate Conception, where he spent hours listening to those who sought his advice or needed his encouragement.

His religious Superiors sent him to the peaceful solitude of the Novitiate in Macon, Ga., where the writer of these memoirs had the privilege of receiving him and of comforting him in his last sickness.

"He is missed", reports the Times-Democrat in its issue of March the 1st, 1891, "he is missed in the

meetings of gray-haired veterans, at the baptismal font, in the confessional, at the marriage altar and at the bed of death, and many hearts are lifted to beg that he may be spared a little longer.

"From the aged war-worn veteran,
From the homes of want and woe,
From the suffering and the needy,
Who his deeds of goodness know,
Comes one cry from rich and lowly:
In one prayer our hearts are met—
Lord, O! do not take our Father,
For we cannot spare him yet.*

Father Hubert died at Macon, Ga., in 1893, and by a strange and touching coincidence, was laid to rest in the beautiful community cemetery placed on one of the redoubts, raised during the war, by the Confederate soldiers whom he loved so well.

Fathers Darius Hubert and Hypolyte Gache were, however, not the only New Orleans Jesuits in the service of the Confederate Army. Father Anselm Usannas served in Georgia, and Father Anthony de Chaignon in Tennessee; there the latter was seriously wounded. Other Fathers acted as chaplains in various camps and hospitals of the Confederate States. Father Francis Nachon was stationed at New Orleans, Father Andrew Cornette at Mobile, and Father Francis Abbadie at Vicksburg.

The chronicler of the New Orleans Province of the Society of Jesus records, that whenever the

*Times-Democrat, March 1st, 1891.

tocsin of war called the men of America to the defense of their country, the Southern Jesuits, like their brothers in other sections of the land, rallied round the Flag.

Thus in the American-Mexican War, Chaplains Anthony Rey and John McElroy worked at Matamoras and Monterey. Father Patrick Kennedy was with our troops at Miami, Fla., during the Spanish-American War, and Father Daniel O'Sullivan labored among our soldiers in Tampa and Cuba.

In the late terrific world conflict, the Southern Jesuits were nobly represented by the Rev. Terence King, commissioned April 19th, 1918, 18th Infantry, 1st Division. He was in action at Aisne-Marne, St. Mihiel and Argonne. Fathers John Stritch, Henry B. Fleuren, Peter O'Sullivan, Andrew Doherty, Peter John Philippe and Thomas Slevin served as Knight of Columbus Chaplains in various camps at home and abroad.

Not unfrequently the remark is made by those who are not familiar with the spirit of the Society of Jesus, that the Jesuit Fathers cater to the rich. The history of the Jesuits in New Orleans certainly gives the lie to this accusation.

For many years the Fathers connected with the college and the church acted as chaplains to the hospitals and prisons. It is no exaggeration to state, that the spiritual welfare of nearly all the orphan asylums and eleemosynary institutions of the city was entrusted to them. The report of the Society of St. Vincent de Paul on prisons, boys' house of refuge, parish prison, city insane asylum,

ends with acknowledgments of indebtedness to those self-sacrificing sons of St. Ignatius, who have labored with tireless zeal "in the work" for the greater honor and glory of God and the salvation of souls.†

When priests were few and the parishes not so well organized as at present, the Jesuit Fathers were permitted to give the last rites of the church to non-parishioners, and many indeed were the calls, day and night, to the bedside of the dying poor.

In the seventies, newspapers were mostly sold by poor little street urchins, who, at a tender age, were strangers to a mother's love and a mother's care.

Their sorry plight appealed to the Society of St. Vincent de Paul, and, on December the 4th, 1879, work was begun to better their condition. Permanent quarters were secured at Nos. 20 and 22 Bank Place, a street in the commercial vicinity of our dailies, where, at all hours of the day, newsboys could be found playing ball or dice.

From the report of the St. Vincent de Paul Society for the year 1884, page 10, we learn "that the speedy accomplishment of this noble work of charity was largely due to the great assistance received from the Jesuit Fathers, who rendered invaluable aid by their advice, co-operation and donations."

The Daily Picayune of April the 15th, 1894, has the following report on the development of the Newsboys' Home:

"The Newsboys' Home is under the direction of

†Report on special work for 1879, p. 10.

Rev. Father Gaffney, S. J. * * * The Matron is Mrs. Mary Kelly, who is assisted by her daughter.

"The Home was founded by the Society of St. Vincent de Paul.

"An entertainment given about that time at West End enabled the purchase of a building in Bank Alley, where the institution for a long time had its home. * * * "

In July, 1890, "a large four-story brick building, No. 90 Baronne Street, was purchased by Miss Mary V. Denegre. This lady, who occupies a prominent place in all charitable enterprises in this city, takes a deep and abiding interest in the little waifs, who peddle papers."

The sum paid for the premises was $14,000.00. Filled with zeal for the good cause, Miss Denegre sent out circulars, which were liberally responded to. This estimable lady was thus enabled to pay $5,000.00 in cash on the purchase and arrange for the payment of the remainder in four notes, bearing interest at 6 per cent.

In 1894 the management of the Home passed into the hands of the gentle, black-robed Sisters of Mercy, who for many years exercised such marvellous influence over motley crowds of ungovernable urchins.

On April the 15th of the same year, a great festival was organized by a few public-spirited gentlemen for the benefit of the Home. The entire press of the city—the Picayune, the Times-Democrat, the States, the Item, the German Gazette, the

Bee and The Truth—promoted the laudable cause of the newsboys.

The result marked a golden epoch in the history of the Home, and the amount of $12,000.00 realized, cancelled all its indebtedness.

His Grace the Most Rev. Archbishop Janssens blessed the new Home and spoke most feelingly to the large assembly of boys and friends, who thronged the chapel and the hallway on that auspicious occasion. Father Gaffney, who had labored so strenuously for the consummation of this work, said the first Mass in the new chapel.

The registers of the parish of the Immaculate Conception show, that from 1887 to 1912, five hundred and eight newsboys were prepared for their first Holy Communion and for the sacrament of confirmation.

On the list of chaplains of the Home we find, besides the name of Father Edward Gaffney, the names of Fathers Alphonse Dufour, Thomas McElligott, William Tyrrell, Albert Biever, Eugene Nicolet and Augustin Porta. The last named was the idol of the newsboys. Though Professor of Philosophy at the College of the Immaculate Conception, he knew how to win the hearts of his "bare-footed and one-suspendered constituency", as he used to call the boys of the Home, where he served them with a loving self-sacrifice for 13 long years. "Pope" they christened him many years ago at the Home, where his authority was as final and his judgment as unquestioned as that of Leo XIII in the Catholic world.

In 1912, the management of the Home passed from the hands of the good Sisters of Mercy, who had worked so faithfully and so long, to the Diocesan Commission of Charities.

At the time of this writing, the building houses "The Catholic Women's Club."

The measure of spiritual good wrought in the Church of the Immaculate Conception during the last three-quarters of a century, God alone may fathom. Due to its location, it is by far the most accessible church in the city. This facility, combined with the willing service that the Fathers are ever ready to give, has made this church, as a friend expressed it, "the religious heart of the city". It is pre-eminently a church for the men. At Mass on Sundays and at the altar rail on week days, the men outnumber the women.

More than 50,000 people pass every day on Baronne Street in front of the church. At lunch hour, between twelve and one o'clock, about 200 persons enter its doors every five minutes to adore their Lord in the Sacrament of the Altar. We may safely assert, speaking conservatively, that within the period of seventy-two years, some fifty million men, women and children have poured through the great iron gates to worship in this beautiful temple of God. On last Good Friday, fully twenty-two thousand people visited the church to pay their homage to their crucified Lord.

From the year 1848 to 1924, between eight and nine million confessions were heard and 2,591,630 Communions were distributed.



Church of the Immaculate Conception (Jesuits), 1924

Within that same period of time, the parish registers record 3,121 marriages and 15,861 baptisms.

The League of the Sacred Heart has rolled up a membership of 25,750 associates and 1,001 promoters.

The "Bona Mors" Association has 16,003 listed in its registers.

Reliable figures for the Sodalities of the Blessed Virgin Mary for the men, women and children, are not available.

The Fathers have worked strenuously not only in their own church, but they have been ever ready to extend a helping hand to the pastors of other churches, by preaching, hearing confessions and by giving missions.

The Baronne Street college has been and still is the central residence of the missionary band for the Southern States.

One of the most remarkable missions given in the Church of the Immaculate Conception, was that of Rev. John F. O'Connor and Rev. William Power, in January, 1896.

Of this mission the New Orleans Picayune published the following report:

"The mission given by the Jesuit Fathers in the Church of the Immaculate Conception, was brought to a close by a series of services, equalling in grandeur and magnificence any seen hitherto in this city.

"Every pew was crowded, every seat taken; the people forced their way into the aisles, and in the rear of the church, the throng was so dense that

it was positively oppressive. Even the sanctuary was invaded, and chairs were placed on each side of the altar to accommodate the people."‡

A most devotional exercise of piety quite popular in the church, is the "Holy Hour" on Thursday nights. It was introduced by the Director of the League of the Sacred Heart of Jesus in 1898. Its beginning was beset with difficulties and was not at all encouraging. The first congregation was not a very enthusiastic one and did not number more than eight or nine persons.

The director, who, in his life, had addressed smaller congregations than the one before him, was not discouraged. By dint of publicity, patient working and waiting, the congregation increased within one year to such an extent that it filled the entire church to its very doors. The devotion, although now practised by many other city congregations, is still very popular at the old church.

A stranger, while on a visit to New Orleans, entered the Church of the Immaculate Conception during the devotion of the Holy Hour. Deeply impressed, he sent an account of his experience to his home paper, "The Catholic News of New York", from which the following lines are quoted:

"One of the most touching and edifying services is the Holy Hour at the Jesuits' Church in New Orleans. Every Thursday from 7:30 to 8:30 p. m. the church is thronged with faithful worshippers. * * *

"Being told of the large numbers who attend, we

‡New Orleans Picayune, January 20th, 1896.

went early and were fortunate enough to get seats near the altar. The pews are free to all, and long before the service begins, they are pretty well filled, and the good Brother Ignatius is on hand to find seats for the late comers. Many non-Catholics attend this service and non-Catholic ministers have gone there to see what charm there was in the Holy Hour to attract so many people in all kinds of weather.

"The church, which is one of the most beautiful in the South, is lighted by electricity and was brightly illuminated; but before the golden altar, which boasts no other ornaments than its massive and handsome candelabra, only the sanctuary lamp shed its ruby light. * * *

"By 7:30 that large church was filled, and let me say here, that a large percentage of that crowd was composed of working people, who, after their long daily toil, hurried home to eat a little supper and be back in time for Holy Hour. * * *

"As the Reverend Director reaches the foot of the altar, hundreds of lights flash forth as if to welcome the hidden Lord, about to be exposed for the adoration of the faithful worshippers. After the 'O Salutaris Hostia', sung by the congregation, comes a short interval of silence for meditation, when even the soft tones of the organ are hushed, while each worshipper holds commune with his God, really present before him. What a feeling of awe comes over one, as the mind seems to grasp a clearer idea of this most sublime Sacrament! The

solemn tones of the organ break in upon this meditation, and all join in the 'Tantum Ergo'." * * *

Simultaneously with the beginning of the Holy Hour Devotion, was established a League for Men for the purpose of checking blasphemy and profanity and of bringing glory to God and peace to men.

The members of this League met in the church of the Immaculate Conception at night service on the first Sunday in lent. Standing before the Blessed Sacrament, with right hand uplifted, they made the following solemn promise:

"I, N— N—, promise before our Divine Lord, present in the Sacrament of the Altar not to dishonor the Holy Name of God by blasphemy, and to check all immoral conversation by my influence and example."

Fully a thousand men took part in these annual reunions of the members of the League of Men. When the Holy Name Society was introduced into the various parishes of the city, the League of Men was discontinued.

Another efficient means used by the Jesuit Fathers to keep the fervor of Catholic faith in the hearts of men, is the development of the Sodalities of the Blessed Virgin Mary.

As early as 1738, Father Mathurin Le Petit wrote from New Orleans, then but a little hamlet buried in the swamps, to Very Rev. Father Francis Retz, Superior General of the Society of Jesus, that he had established a sodality for working men.*

*Jesuit Relations, Vol. 69, p. 31.

When the Jesuits after their long exile, returned to New Orleans in 1847, they resumed the work of their predecessors, and started sodalities among the men.

For a long time the membership of the men's sodality was principally composed of alumni of Jesuit colleges and professional men. On the removal of the college department to Loyola University, the Alumni Sodality followed the college and was domiciled at the University.

Under the Rectorship of Rev. John D. Foulkes, in 1911, the ranks of the sodality were opened to all Catholic men of good moral standing. This sodality has continued to flourish, and under the zealous care of its present director, the Rev. John McCreary, President of the college, has enrolled a very large membership. The sodalists meet every Friday evening, and they receive Holy Communion in a body on the fourth Sunday of the month.

Though the primary object of the sodality is to foster in its members reverence and love for the Immaculate Virgin Mother of God, social work for the spiritual and temporal welfare of others is not neglected.

Thus, under the auspices of the sodality, the great annual retreat for men is given in Holy Week. This retreat has become eminently popular and the church is too small to accommodate the vast throngs of men who desire to make it.

Much of the success of this admirable work among men, is due to the indefatigable zeal of Mr. Joseph Buckley, who from his early college days,

has been a most energetic lay apostle in all matters appertaining to the church and college.

Other notable events in the history of the church were the gaining of the great indulgence of the Jubilee proclaimed by Leo XIII in the "Anno Santo" of 1900, and the solemn celebration of the Golden Jubilee of the proclamation of the dogma of the Immaculate Conception.

With the heartiest approbation of the ecclesiastical authorities, the diocesan director of the League of the Sacred Heart organized a public procession for the visits to the four churches, prescribed by the Holy See for the gaining of the Jubilee indulgence. Its starting point was the church of the Immaculate Conception. All the Catholics of the city had been invited and they responded nobly to the call.

The sight of some fifteen thousand persons walking in procession, reciting their beads and singing hymns, was one of the most impressive ever seen in the city of New Orleans.

For the solemn commemoration of the proclamation of the Dogma of the Immaculate Conception, the most eloquent preachers of the secular and regular clergy, were invited to herald the glories of the Immaculate Virgin Mother of God.

The Crowning of the Statue of the Immaculate Virgin, Heaven's Glorious Queen, in the beautiful niche above the golden altar, was a scene that never can be forgotten.

We cannot close the chapter on "Memories and Memorials" of the church without a tribute to our



BROTHER IGNATIUS, S. J.,
Who for upward of 60 years performed the duties of Porter at the door of the Jesuit College.

good and devoted lay brothers, whose self-sacrifice and unobtrusive piety have ever been an inspiration to the priests and teachers engaged in church and college. Who in New Orleans has not heard of Brother Ignatius, who for upward of sixty years performed the duties of porter at the door of the Jesuit College? When he came to New Orleans in 1848, he found nothing but a single frame building that served the needs of church and college.

Among the many Fathers and Brothers who have worked in New Orleans, Brother Ignatius alone remained through all the changing years and only he witnessed the gradual growth and improvement of both church and college, until they assumed their present magnificent proportions.

In the spring of 1910, the health of the good Brother began to fail. He was sent to spend the evening of his life in the quiet country home of St. Charles College, Grand Coteau, La., where for several years, his gentle piety and genuine humility were an unfailing source of edification to all his brethren. Associated with Brother Ignatius, was Brother Zuber. He came to New Orleans in 1899 and since his coming has been identified with the difficult and responsible position of faithful guardian of the college door.

Another notable record is that of Brother Peter. For forty years the church, the sacristy, the sacred vessels and sacerdotal vestments have been in his care. He is still at his post, fulfilling its sacred duties with a cheerfulness and exactness truly edifying.

PART 4.

CHAPTER I.

The College—Its Birth and Growth.

This year, 1924, the College of the Immaculate Conception rounds out its 75th cycle. The event affords a calm resting place and an apt vantage ground, from which one may glance back over the time that is passed.

The story, however, of the birth and growth of a college, has not that varied interest that appeals to the reading world at large. It lacks the element of thrilling adventure and spectacular heroism that allure and delight.

But to our students and friends, the story of their "Alma Mater" is a source of unfailing interest, and to them the writer affectionately dedicates this chapter.

As early as 1727, Bienville, the founder of New Orleans, not content with the primary education of the youth of the colony, resolved to establish in New Orleans a school for higher education. It was his intention to entrust it to the Jesuit Fathers, who had already a considerable establishment in Louisiana.

The home government, however, ignored Bienville's suggestion and when the Jesuits were expelled, all hope for the realization of his plan vanished.

It was in 1849 that the Fathers of the Society of

Jesus, at the urgent request of Bishop Blanc, founded the Institution, now known as the college of the Immaculate Conception or the Jesuits' College.

A charter of incorporation had been obtained by the Rev. Jean Baptiste Maisonnabe, S. J., on December the 15th, 1847, one year before the site, on which the college now stands, had become the property of the Society. Nine years later, when Rev. Aloysius Curioz, S. J., was in authority, an amendment was added to the original charter, empowering the college trustees to confer the same literary honors, degrees and diplomas as other colleges and universities of the United States, authorized for this purpose.†

The opening of classes was announced for January, 1849, but had to be postponed till February the first, on account of the prevalence of the yellow fever and cholera.

The white population of New Orleans in 1849 was about 96,000. Many of them had not as yet returned to the city because of the dreaded yellow fever. Notwithstanding all these adverse conditions, the number of students registered on the opening day, exceeded all expectations.‡

Seeing this overflow, several well-wishers of the Fathers suggested the immediate opening of another school in a different section of the city.

The *Propagateur Catholique,* a French Catholic weekly, edited by the Rev. Joseph Napoleon Perché,

†See page 114.

‡"Die prima jam frequenter aderant alumni eorumque numerus paulatim ita increvit ut angustiores essent scholae. Inde consilium dedere amici nostri ut statim in alia urbis parte, aliud collegium aperiretur." Hist. Prov. C. Widman, p. 101.



Church and College of the Immaculate Conception in 1857.



Church and College of the Immaculate Conception in 1865.



Church and College of the Immaculate Conception in 1882.

later on Archbishop of New Orleans, published the following comment on the opening of the college:

"The Jesuits have come to us, not with blare of trumpets or grandiloquent praise of their own worth or sarcastic retorts to the attacks of their clamorous enemies, but stealthily and unobtrusively, and yet they have attracted large numbers of pupils.

"The reason for this is that in matters of edution, the instinct of Catholic parents is, as a rule, unerring."

In 1852 the college records show an attendance of 160 students. During the two following years, the number diminished because of the epidemics of yellow fever and cholera, but in 1857, the names of 250 boys were registered. This number with slight variations, caused by periodic outbreaks of yellow fever or conditions brought on by the Civil War, remained about the same until 1884, the year of the Cotton Centennial Exposition of New Orleans, when 400 students were entered.

Twice in the life of the college, the registrations passed the 500 mark, once in 1891 under the administration of Rev. David McKiniry, and again in 1900 under the presidency of Rev. John Brislan.

The early catalogues of the college are not available and the writer was unable to ascertain what classes were opened in the first year; but the fact that in 1856, two students, Auguste Capdevielle, M. D., and James Freret, architect, graduated in the classical course and received their Degree of A. B., proves that already at that early date, the college or classical course, was in full operation.

Local conditions and the demands of the period compelled the Faculty to introduce in the course of time, a commercial and preparatory department.

The plan of studies followed in the College of the Immaculate Conception from its very beginning, does not differ from that pursued in other Jesuit institutions. It is based on the famous "Ratio Studiorum" or Method of Studies of the Society of Jesus. Those who are familiar with it and the working tests to which it has been subjected for over three centuries, do not hesitate to declare it "facile princeps" among all systems of studies. Though venerable by age, it admits of every legitimate progress and improvement, and emphasizes the lawfulness, nay the necessity, of changes and adaptations. Its purpose is not specialization, but cultivation of mind for advanced scholarship and eminence in the learned professions and other stations in life.

The academic or grammar classes prepare the students for the collegiate course, which is aptly crowned by a thorough study of moral and mental philosophy. This method of studies, as presented in the "Ratio Studiorum", whilst encouraging the lore of ancient Rome and Greece, does not eschew the study of modern languages, literature, history, mathematics and natural sciences. The entire system presupposes reasonable supervision and expert guidance by competent prefects of studies, and demands thoroughness both in the teacher and in the student.

Wholesome rivalry and lawful ambition are stimulated by competitive monthly tests, written and

oral examinations, monthly class exhibitions and distributions of prizes and awards for proficiency in study, diligence and gentlemanly conduct.

The mere communication of knowledge, however, is not education as understood by the teachers of the Society of Jesus.

To them, education implies the harmonious development of the whole man. It affects not only the intellect and the body, but the soul and conscience. Such a system is not possible without God and religion.

The records of our prisons show that knowledge without morals does not make better men but worse criminals.

A man may know all the mysteries of nature, sweep the heavens with his telescope and peer into the secrets of nature with his microscopes, if he knows not God, the source of his being and the ultimate end of his existence, he is not educated.

"Education without God, is indeed power, but such power as the thundering Niagara has expended for centuries, in its mad rush over the brink into the seething rapids below.

"Education bridled by religion is power, but such power as the Niagara of our own day expends, transmitting its energies to all the country round and diffusing light and dispelling darkness and gloom."*

Hence in the Jesuit system of education, religion goes hand in hand with broad intellectual culture.

The college sessions are begun, as in the olden

*Marquette College. A Quarter of a Century, 1881-1908.

days of faith, with Mass in honor of the Holy Ghost, to bring heaven's blessing upon the scholars and their studies during the year. The students assemble every morning in the beautiful church attached to the college, for public prayer. Frequent Communion and reverent assistance at Mass is urgently recommended. On the fourth Saturday of every month the students receive Holy Communion in a body.

Neither is the physical development of the students neglected. Field sports and athletics are encouraged within reasonable limits, and the trophies that have been won by the athletic association of the college in recent years, are an evident proof that in the educational system of the Society of Jesus the physical development of the students has also its proper place.

As an additional means to further the physical well-being of the students, the college authorities introduced a military department. The success and development of this new venture was pre-eminently due to the Rev. D. P. Lawton, S. J., whose resourcefulness and energy overcame all obstacles.

Concerning this feature, the annual college report gives the following information:

"The students form a Cadet Battalion known as the Jesuit College Corps. The Cadets enrolled in the battalions contract no obligation to be called upon for military service, either by the State or the General Government.

"The officers are selected from the Cadets most



College of the Immaculate Conception Cadet Corps.

distinguished for soldierly bearing, good conduct and proficiency in drill and tactics.

"The uniform adopted is the regulation West Point fatigue uniform. It can be worn at all times so that it is not necessary to be provided with two outfits of clothing.

"The instruction in this department is both practical and theoretical.

"The practical instruction, which all students must attend, lasts two hours per week and consists principally of the instructions prescribed by the Infantry Drill Regulation of the U. S. Army.

"The theoretical instruction is limited to students of the graduating class. It consists of a short course of lectures by the military professor, on discipline, military hygiene, military history and kindred subjects."

The Cadets made a magnificent appearance and were often in demand to enhance civil and military parades.

During the visit of President McKinley to the city of New Orleans, the Cadets were singularly honored by being requested to act as a special guard of honor to His Excellency, on the occasion of his visit to the historic Cabildo.

Two superb American flags of the finest silk texture were donated to the Cadet Corps by the League of the Sacred Heart of New Orleans.

The ceremony of presentation took place in the college courtyard before a large and enthusiastic gathering well representing the character, the cul-

ture, the wealth and the great public heart of the community.

Behind the Cadet Corps was a detachment from the Louisiana Field Artillery, their khaki suits and stalwart figures showing in sharp contrast beside the Confederate Gray of the clean-limbed Cadet Corps.

Men distinguished in the civic and military departments of the city participated in the patriotic ceremony.

Captain Martin of the U. S. Army, in charge of Jackson Barracks, received the flag in behalf of the military department of the United States.

The flags were presented by a child, little Miss Vera Seeman, with the beautiful words:

"The flag of our fathers, the hope of the world, Liberty's emblem by freedom unfurled."†

In the course of time, the government demanded more time for military matters than the students could spare from their studies and the military department was abolished.

Such is the educational system followed in the College of the Immaculate Conception.

The passing years, however, have wrought many changes at the old college.

In 1911, on the completion of the main building of Loyola University, the college was separated from the High School department and transferred to the University. The commercial course was abolished in 1912 and the preparatory classes were suppressed in 1922. All energies were directed towards the

†Picayune, March 18, 1901.

formation of a model high school, and results have been most satisfactory.

By a happy coincidence, the year 1924, which marks the 75th in the life of the college, is also the most conspicuous for the largest number of students in the high school and the greatest number of graduates in the history of the college.‡

Glancing back over the years that are no more, the writer finds that the college registers from 1849 to 1924 total 8,000 admissions of students and 22,516 registrations.

The venerable institution can proudly point to its students, who honor every department of human effort, as the monuments of its educational mission. They are found in all the walks of life, in all the channels of human achievement.

The glory of the sanctuary and the spiritual atmosphere of religious life have won some of the former students. Others have followed the noble professions of law and medicine or the path of science, while others have been attracted to the Hall of Legislature and the mart of trade. Whatever their career in life, they are reflecting honor on their college and on their teachers, who labored so faithfully to fashion them into the highest type of manhood.

‡Rev. John McCreary, S. J., President; Rev. James H. McKervey, S. J., Vice-President.

CHAPTER II.

College Societies; The Alumni Association; The College Journal; Visits of Distinguished Men.

As supplementary to its general educational scheme, the College of the Immaculate Conception fosters a variety of college organizations among its students, as aids to their full training and development.

These various societies have existed almost from the very beginning of the college, and under proper leadership, have flourished through all years even to our own time.

Foremost among these societies is the Sodality of the Blessed Virgin Mary. Its aim is to foster among the students an ardent love and reverence for the Immaculate Mother of God.

The Apostleship of Prayer in League with the Sacred Heart, tends to promote devotion to the Divine Heart of our Savior in the Sacrament of the Altar.

The Sanctuary Society of St. John Berchmans adds beauty and solemnity to divine worship, and affords the students the exceptional honor of serving at the altar. It has always been among the most flourishing of the college societies and many a young acolyte, whilst serving Mass, has been irresistibly drawn towards the glory of the Catholic priesthood.

The annual picnics of the Sanctuary Society have

been events to which the "old boys" give "a favored nook" in memory's treasure house.

The St. Cecilia choir and orchestra give the students an opportunity to acquire musical culture and to enhance the celebration of religious and secular feasts.

For the purpose of acquiring practice and ease in public speaking, debating and essay writing, various literary societies have always existed. To the training received in these societies, may be attributed the excellence in public speaking and the remarkable ability in debating that characterize the Jesuit boys and draw such vast audiences to their exhibitions and annual commencement exercises.

In 1887, unheralded and unlooked for, appeared for the first time a college journal under the name of "The Student", published by the student body.

Its editorial staff was composed of the following boys:

W. Leppert, Editor-in-Chief, '88.
H. Maloney, '87.
J. Crane, '87.
R. Maloney, '88.
H. D. Ogden, Jr., '88.

The purpose of the college journal was to aid the students in their literary work, to reflect their college life and to form a bond of communication between the present and the past. The first issue of the journal, which bears the date of March, 1887, is prefaced with the following editorial:

"With hearts buoyant with hope, we send you forth, 'Student', to our friends who have so patiently

awaited your coming. Tell them, that though you may not meet their expectations, yet to set you up even such as you are, costs no small effort. You are not very attractive, 'Student', nay, some may say that you are ungainly and of no merit; but you must remember that the same has been said of many another 'student' at the outset of his career.

"Still, as an earnest 'Student' you will welcome all well-meant criticism as a means of improvement. * * *

"Fear not, 'Student', should your maiden effort fail of its end, you cannot but succeed, backed as you are, by the good will and energy of three hundred boys.

"Once more, 'Student', before you leave the paternal home, should any say that you are not grand enough, tell them how,

> "'*Dum petit infirmis sublimia pennis*
> *Icarus, Icariis nomina fecit aquis.*'"

During its short career, however, it revived the interest of the old students in their "Alma Mater" and prepared the way for the establishment of the Jesuit Alumni Association of New Orleans.

In November, 1895, Rev. Henry Churchill Semple, S. J., President of the College, issued a circular letter, inviting the old students of the College of the Immaculate Conception and other Jesuit Colleges, to a general meeting, for the purpose of forming an alumni association.

In response to this call, 36 graduates assembled and elected the Honorable Thomas J. Semmes, Chairman.

Mr. Semmes, in taking the chair, modestly remarked that his chief qualification for the position was age, he having been graduated from the oldest Jesuit college in America.

The formal organization of the Jesuit Alumni Association was completed, a constitution was adopted, and the following officers were elected:

Honorable Thomas J. Semmes, President.
Honorable Paul Capdevielle, 1st Vice-President.
Honorable George H. Theard, 2nd Vice-President.
Mr. I. H. Stauffer, 3rd Vice-President.
Mr. James Freret, 4th Vice-President.
Mr. Joseph Buckley, Secretary.
Mr. Elmore Dufour, Treasurer.*

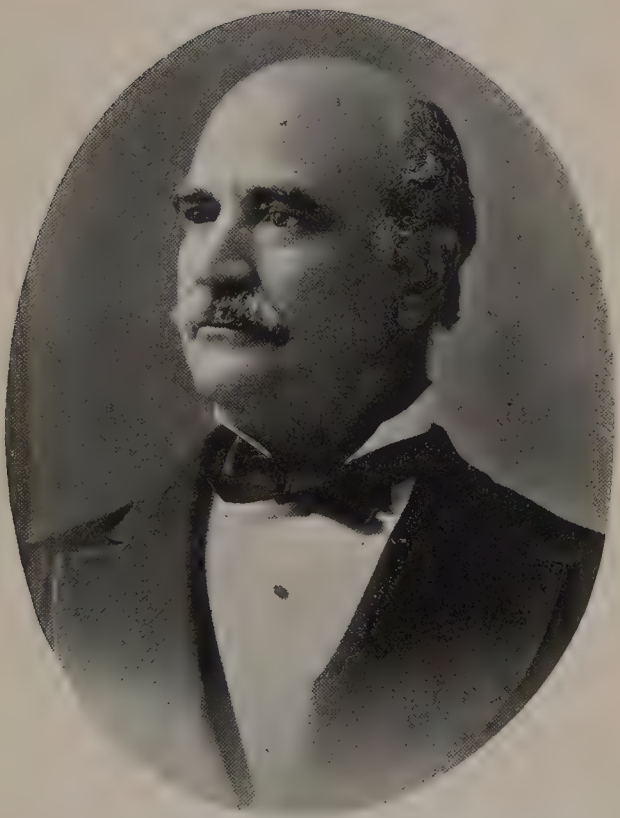
"Some of the most eminent citizens of New Orleans," writes the *Times-Democrat*, "have become interested in the Association and it is confidently expected that within the next few months it will have a roster of three to four hundred members. In January of each year, the association will have a banquet. No dues or fines shall be assessed."†

The first annual banquet of the Association was held at Hotel Royal, Saturday evening, January the 26th, 1896.

The *New Orleans States* of January the 27th gives the following details of the gathering:

"The feast was laid in the grand dining salon of the famous old hostelry and around the banqueting table were gathered many of the most intellectual and eloquent citizens of New Orleans. * * *

*New Orleans Daily Picayune, Nov. 26th, 1895.
†Times-Democrat, Nov. 26th, 1895.



THE HONORABLE THOMAS J. SEMMES,
President of the Jesuit Alumni Association, New Orleans, La.

"There were two tables running lengthwise in the room, and one centre table where the principal speakers sat and whither the specially honored guests had been bidden. These included His Grace, the most Rev. Archbishop Janssens, the Very Rev. C. H. Semple, the Rev. E. C. de la Morinière, John D. Whitney, Joseph O'Reilly, P. Kennedy and D. O'Sullivan, all of the Society of Jesus.

Judge Thomas Semmes acted as toastmaster, as well as president of the banquet, and it is doing him the barest justice to record that he discharged his dual office with consummate tact.

All the speeches that were delivered had an appropriate theme of duty and affection for him who wears the triple crown and the Fisherman's ring, and who sits in the chair of St. Peter, and all the references made to his Holiness, Pope Leo XIII, were received with the wildest sort of enthusiasm.

Hon. T. J. Semmes, an alumnus of Georgetown and one of the greatest jurists our country has produced, made the address of the evening. He paid a glowing tribute to the educational system of the Jesuits and spoke in part as follows:

"The education of the Jesuits has been illustrated by the genius of their scholars in all departments of learning. Corneille, Racine, Fenelon, Helvetius, Buffon, Kemble, the actor, were all trained in Jesuit schools.

"Descartes disturbed the existing theories of astronomy and metaphysics. Toricelli reflected honor on his instructors by the invention of the barometer in 1620. The Jesuit, Kircher, predicted with pre-

cision the eruption of a volcano. The London Royal Society, in 1759, sent out a Jesuit to observe the transit of Venus.

"From the Jesuit College of Dijon came Bossuet to fling the bolts of his tremendous oratory among a crowd of elegant voluptuaries. Molière taught at the Jesuit College of Clermont and became the most exquisite of comic writers. The Jesuits breathed into Montesquieu his 'Esprit des Lois'.

"A Jesuit was employed to drain the Pontine marshes; another, to devise plans for sustaining the dome of St. Peter's. Newton acknowledged his debt to the Jesuit, Father Grimaldi, for his notions on the reflection of light. Bacon, the philosophical chancellor of England, who opened to science a new world, in speaking of the system of studies adopted by the Jesuits, said:

" 'In regard to the education of youth, the simplest thing to say is to consult the schools of the Jesuits, for you can not do better than to adopt their practice.'

"D'Alembert, the French philosopher, said: 'To be just I must add that no other religious society can boast of so many men celebrated in science and letters'."‡

At the termination of his speech, Mr. Semmes called on His Grace, Archbishop Janssens, who sketched in vivid terms, the course of education in

‡New Orleans "States", January 27, 1896.

the diocese of Louisiana and bore eloquent testimony to the meritorious work accomplished in this line by the Jesuit order.

The last address of the evening was that of Father Semple, President of the College.

Father Semple's appearance caused enthusiastic and prolonged applause. He spoke in part as follows:

"Our honored President,* in a spirit of good-natured malice, once asked me why the education of the Jesuits contains so little preparation for the world.

"My triumphant answer to the great logician of the South was his own unparalleled success in his noble profession. He, himself, is our answer. The four hundred alumni who have already enrolled their names, is also our answer.

I see before me, leaders in law, leaders in medicine, leaders in architecture, leaders in business, leaders in literature, leaders in journalism, leaders in politics, leaders among Christian gentlemen. So many grapes can not have been gathered from thorns. So many figs can not have been gathered from thistles, and so many good fruits can not have been gathered from an evil tree. These men have been gathered in great measure from the education of the Jesuits. * * *

"The kind words spoken this evening by our most Rev. Archbishop will be treasured as an encouragement by many a toiler in the school-room,

*Hon. T. J. Semmes, President of the Alumni.

in the sick-room, in the confessional, in the pulpit, in the backwoods and on the prairies.

"I shall now close this banquet by proposing the health of the most illustrious of your living fellow alumni, the greatest living patron of science, the greatest living friend of the governed and the government, of capital and labor, the greatest living promoter of universal peace and universal brotherhood. I propose the health of him whose colors we wear, the beautiful 'Bianco e Giallo', Joachim Pecci, our Holy Father, Leo XIII, the 'lumen in coelo', the prophetic light in the sky above, the closing glory of the enlightened nineteenth century."†

These annual reunions of alumni have taken place ever since and are an occasion of eloquent and enthusiastic professions of loyalty to God and country.

Shortly after the first reunion, the alumni figured most prominently in a magnificent reception tendered by the faculty and students to Cardinal Satolli, the Apostolic Delegate, and Cardinal Gibbons, the illustrious occupant of the Primatial See of Baltimore.

The great library hall blazed with the colors of the Pope and the deep red of the Cardinals, artistically interwoven with the noble flag of America.

The Times-Democrat in its report of this brilliant reception remarks: "That for the first time in the history of America, two Cardinals had come together within the walls of a college."‡

†New Orleans Times-Democrat, Sunday, January 27, 1896.
‡New Orleans Times-Democrat, February 20, 1896.

The Honorable Thomas J. Semmes, President of the Jesuit Alumni Association, opened the exercises of the reception and introduced Mr. Edmond Murphy, who made the address of welcome:

"Princes of the Holy Roman Catholic Church, I come, in the name of the Jesuit Alumni Association, to express its sentiments and to greet you. Were we to do aught short of this, were we to have any less ardent feelings, we would be recreant to the traditions of our Catholicity, * * * we would be false to our early education; for have we not been trained by the members of a religious body, famous through its long and eventful history, for its devotion to the Holy See and to those who stand near it. We would also be woefully lacking in that loyal enthusiasm with which Catholics in every age, and the world over, have ever greeted the noble men, in whom the majesty, the glory and the power of the Church are embodied."*

The students greeted their Eminences in all the ancient and modern languages taught at the college. Cardinal Satolli was particularly pleased with the Latin ode in Saphic and Adonic verse, composed and read by Mr. H. Damiens.

His Eminence responded in a Latin oration full of fervor and replete with praises of the Society of Jesus. He ran through the chronicles of history with periods to which Cicero himself would have listened with admiration, recounting the unequalled worth of that illustrious Society which the Roman

*Times-Democrat, February 20, 1896.

Pontiffs have not hesitated to style, "Dextra Ecclesiae Catholicae". * * *

His Eminence rose to the height of eloquence when he sounded the praises of classic education and learning.

"Study as often as you will," he said, "the pages of history and you will find that all the prominent men who have left an impress on the times in which they lived, who as statesmen have steered the ships of State, or as orators have kindled the hearts of multitudes, or as writers have framed the thoughts and sentiments of their fellowmen by the books which they wrote, were scholars proficient in the attainments of classic literature, men who poured over the pages of the great Latin and Greek authors of antiquity, 'diu noctuque' ('by day and night')."

"His Eminence's oratorical Latin was nevertheless so easy of comprehension that the great gathering in the Jesuit college hall last night could not fail to join in an outburst of applause when the orator alluded to the delight he experienced at being able to say that New Orleans was "amplissima et jucundissima civitas' ('the most splendid and hospitable city') it has been his good fortune to visit."†

His Eminence, Cardinal Gibbons, spoke next:

"I take deep interest in the welfare of this college. I knew its preceptors years ago, knew them well, knew them as teachers and as martyrs. I remember particularly 'the prisoners' friend' who prepared men for the gallows. I would not have it thought, however, that because my old friend,

†Times-Democrat, Feb. 20, 1896.

Father Duffo, taught some men to die, he did not teach others to live.‡

"Teachers have always exercised the greatest influence over the destinies of men, and it is notable that no matter how high one may climb, he never gets quite beyond the pale of his original force in the shaping of his character and mind. * * *

"It seems to me that we can never repay our immeasurable debt to our teachers. In history all great men retain the highest respect for their teachers. Alexander the Great, in the midst of his victories, never forgot his debt of gratitude to his teacher, Aristotle. It is recorded of him that he purchased for his old teacher a villa, which was worth what would be a million dollars today. I do not suppose that any of you will ever do this (laughter) but I am sure that in your hearts is a measure of gratitude quite as large. * * *

"Plato gave thanks to the Gods that he was born in Greece and that he had had Socrates for a teacher. It seems to me, gentlemen, that you ought to be grateful that you were born in a country where there is authority without despotism, liberty without license, where religion and civil government go hand in hand, and that you have no Socrates, but Christ for your teacher."*

Similar receptions were given his Eminence, Cardinal Martinelli, Apostolic Delegate, on March 1, 1897, and his Excellency, Archbishop Chapelle,

‡The allusion was to Father Duffo, who for years, prepared men condemned to the gallows for death. Father Duffo had been the Cardinal's confessor, when as a youth he lived in New Orleans.

*Times-Democrat, Feb. 20, 1896.

Apostolic Delegate to Cuba, Porto Rico and the Philippine Islands, on February 14, 1898.

In the reception tendered Archbishop Chapelle figured two of the most prominent Jesuit alumni in the United States: the Hon. Thomas J. Semmes and the Hon. Edward Douglas White, Chief Justice of the United States Supreme Court. The eloquent words of these two distinguished gentlemen charmed the large gathering of alumni assembled to greet the eminent Prelate.

"Most Rev. Archbishop," said Mr. Semmes, "I am president of the Jesuit Alumni Association, not by virtue of any merit of my own, but in consequence of my antiquity. I believe I am the oldest living alumnus of the Jesuits, and certainly the oldest living graduate of Georgetown College.

"We have assembled here tonight for the purpose of extending to your Grace the cordial greeting of the Association. * * *

"The Jesuits, as you know, have been regarded as the Janizaries of the Pope and we their Alumni, entertain the same feeling. * * *

"Our loyalty, Your Grace, and that of our teachers, is always at your disposal."

Honorable Paul Capdevielle greeted His Excellency in behalf of the Alumni Association, while Mr. Charles Duchamp expressed the sentiments of the student body, and Rev. Father Semple, the President of the College, spoke in the name of the Faculty. At the conclusion of his address Father Semple introduced the Honorable Edward Douglas White in the following words:

"There is one here whose presence is an honor to every alumnus of this college and indeed to all the city of New Orleans. He is a member of this Association, who loves these halls and his old masters, who is never ashamed of the faith he learned here, and who has been exalted to the highest attainment possible in his profession. None can so well as he, voice the welcome of us all. I refer to Justice E. D. White of the Supreme Court of the United States."

Justice White was received with marked enthusiasm, as he rose from his seat in the auditorium and addressed the gathering from the floor:

"This is an occasion for joyfulness and welcome, but I must confess that the thoughts which crowd into my mind as I rise in this hall to speak to you, are far removed from joy and gladness. As I look around me the faces before me melt away and I see once more the faces and the names of those who were so dear to me, faces and names of those reverend men who fought the noble fight and participated in the great work; names and faces of the good Jesuit Fathers, who toiled and who educated the youth so many years ago, when this house was but a little chapel and when I studied under the care and paternal guidance of the noble Jesuit Fathers, one of whom sits at my left.†

"Your Grace," continued Justice White, "I desire to impress you with the fact that when you enter upon your great and responsible duties, you must have strong support from clergy and laity, so as

†Rev. John Duffo, S. J.

to have the fortitude and patience to bear the burthens of administration. In the Jesuit Fathers you will find encouragement and support. They have always been to the fore in time of danger and trouble."

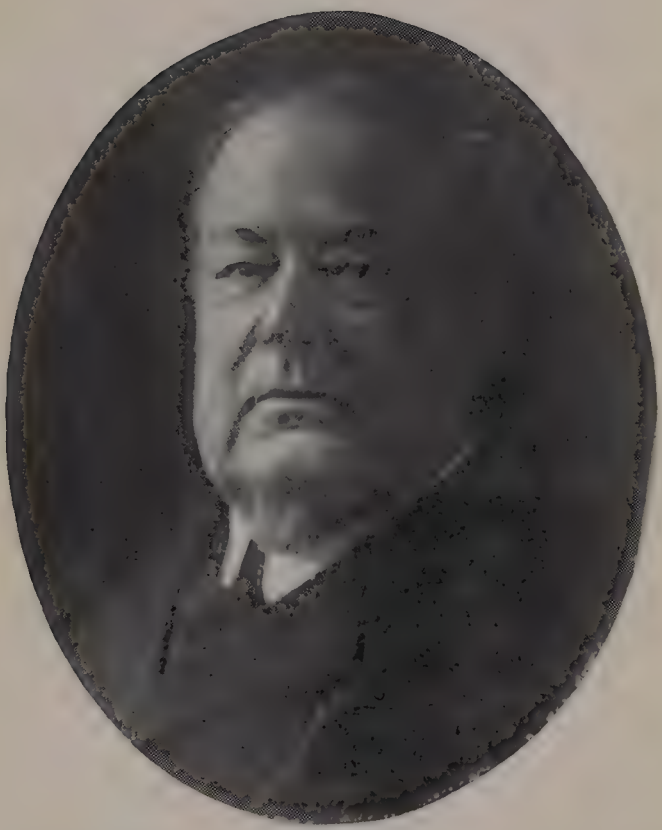
In response to the addresses of welcome, Archbishop Chapelle spoke as follows:

"I beg you to accept my most sincere thanks for this splendid welcome. I accept it in the name of Him Whom, although I am unworthy, I have the honor to represent. I have come here within my sphere and outside of any party spirit to promote the best social interests of the whole people of Louisiana. I am conscious, gentlemen, that I myself can do but little; yet to-night as I look around me and see this vast assembly of men distinguished by culture, by experience of the world and by their social influence and above all by their hearty loyalty to our Holy Mother, the Catholic Church, I feel confident that God will preserve for us in the future, a great, a noble, and successful work."

The Archbishop, turning to the faculty of the college, finished his address with these affectionate words: 'Societatem Jesu semper primo habui et habebo.'

"It is not necessary to give a reason for my veneration and affection towards the Society of Jesus.

"From a natural point of view, I consider the Society the most cultivated body of men in the world, intellectually and morally, and from a super-



THE HONORABLE EDWARD DOUGLAS WHITE,
Chief Justice of the Supreme Court of the United States of America.

natural point of view, they have done within the last four hundred years a wondrous work."‡

The 10th of October, 1910, is a red letter day in the annals of the College of the Immaculate Conception.

On that memorable day, the faculty and students were greatly honored by a visit from His Excellency, Hon. William Howard Taft, the President of the United States. In the presidential party were His Grace, the Most Rev. Archbishop of New Orleans, James Hubert Blenk; Very Rev. Emile Mattern, S. J., President of the College; His Excellency, the Governor of Louisiana, Hon. Jared Y. Sanders; His Honor, the Mayor of New Orleans, Hon. Martin Behrman, and other prominent representatives of the clergy and laity of the city.

Promptly at 1:30 o'clock, the President and party arrived and were escorted to the beautiful broad veranda overlooking the inner courtyard, where the students, alumni and invited guests were assembled to greet His Excellency.

Never before, in all its history, had the old courtyard echoed to such outbursts of enthusiastic cheers and deafening applause as when the President of the United States appeared beneath the waving folds of the glorious flag of our country, whose chief executive he was.

The President's face, wreathed in smiles, showed evident satisfaction at this magnificent outburst of college patriotism. He made a short address and

‡Times-Democrat, Feb. 14, 1898.

closed it with the kind words much treasured by the faculty and students:

"I congratulate you on where you are, and I am glad to be with you." * * *



His Excellency, the President of the United States, WILLIAM H. TAFT, addressing the Students at the College of the Immaculate Conception.

CHAPTER III.

The Catholic Winter School and College Faculty; New College Buildings; Superb property is bought on Carrollton Avenue for Greater College; Entire College Property on Baronne Street is leased for ninety-nine years to a New Orleans Syndicate.

The Catholic Church never has been opposed to any progress that tends to enlarge man's faculties and man's powers. She is the divinely constituted Guardian of Revealed Truth, and, conscious of her mission, she has no reason to fear, for God Whose glory she proclaims, is the Author of all truth, natural as well as supernatural. Revelation and nature both speak the same truth, though in different tongues, and between them there never can be but an apparent contradiction.

In the law of the Catholic Church is written: "Ignorance is the mother of error". Hence in her long existence of twenty centuries, she has ever striven to diffuse knowledge and combat error.

Imbued with this idea, Archbishop Janssens organized, in 1896, the Catholic Winter School, for the purpose of spreading culture and knowledge among the people of New Orleans.

The annual sessions of the Winter School lasted two weeks, with two lectures a day, given by distinguished students from different sections of the United States and Canada.

Among the speakers thus engaged were several

professors from the College of the Immaculate Conception.

The Rev. William Power delivered a course of lectures on the Catholic Church which for depth of thought, logical acumen and beauty of diction could not be surpassed.

The Rev. Daniel P. Lawton gave an illustrated lecture on geology. By a stroke of mechanical genius, the lecturer exhibited on the stage, a tiny volcano in action. Its eruptions gradually grew more violent, until the miniature volcanic mountain was actually blown to pieces.

The Rev. Albert Biever was appointed for three consecutive sessions and had for his topic the scientific discoveries and inventions of the day, such as liquid air, X-rays, wireless telegraphy, the sources of illumination, and telephony.

In his lecture on telephony, Father Biever performed an experiment of more than local interest. By a skilful combination of the telephone, megaphone and phonograph, he addressed two different audiences simultaneously, although separated by a distance of one thousand miles.

Archbishop Chapelle, before leaving for the Philippines as Apostolic Delegate Extraordinary, and being unable to appear before the Catholic Winter School in person, spoke his address into a recording phonograph. The precious record of this historic speech is still in existence and is kept very carefully by the Ursuline Ladies.

By a prearranged plan, Archbishop Elder of Cincinnati and the theological students had assembled

at the Seminary in Cincinnati to listen to this phonographic address of Archbishop Chapelle, which was heard simultaneously in both cities.

In our days of radiophony, such an experiment would be little appreciated, but twenty-five years ago, it was novel and startling.

The Picayune of March 18, 1900, reports in detail Father Biever's lecture. The following extracts may be of interest:

"Rev. Father Biever, who for the past three evenings has delighted and instructed large audiences with his admirable scientific experiments, now has the credit of having been the first person who has talked by telephone over such a long distance as between New Orleans and Cincinnati. The experiment succeeded beyond the most sanguine expectation. In this marvelous labor, Father Biever has been greatly assisted by the Cumberland Telephone and Telegraph Company and by the American Long Distance Telephone and Telegraph Company and by Mr. E. H. McFall, Manager of the National Automatic Fire Alarm Company of Louisiana. The Telephone Companies attended to the installation of the instruments in Tulane Hall and provided apparatus of extreme delicacy and perfection of mechanism. An expert operator had come from headquarters to see that the trial should not fail. * * *

" 'Now, Your Grace,' said Father Biever to Archbishop Elder in Cincinnati, 'I ask you to listen to the greeting of Archbishop Chapelle, at present in the Philippine Islands'."

"Father Biever connected the phonograph to the

megaphone and then put the megaphone 'en rapport' with the telephone, and both audiences in New Orleans and Cincinnati, heard distinctly the following words of greeting:

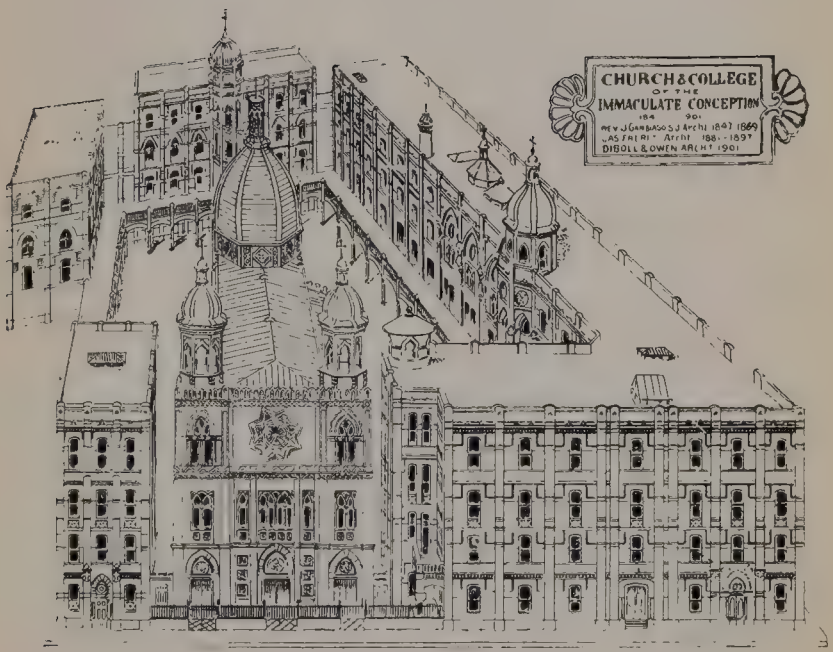
" 'Ladies and gentlemen of the Catholic Winter School, I would greatly rejoice to personally extend to you all a most heartfelt greeting and blessing. Our Lord in His inscrutable designs has deigned through the express will of His Vicar on earth, our Holy Father, Leo XIII, to send me to the Philippine Islands, to work there for the promotion of the most sacred interests of church and country. My spirit and affection will be with you. I shall daily pray that God may vouchsafe to make this session of the Winter School a perfect success. I shall always remember you before God and I beg you will not forget your Archbishop, who is absolutely devoted to you in life and in death, and who blesses you with all his heart.'

"His Grace, the Archbishop of Cincinnati, then addressed the Catholic Winter School from his residence in Cincinnati, and finished his greeting with the following words:

" 'I enter into the spirit of your institution and I want to thank Father Biever and the Telephone Companies for having given me the opportunity of expressing myself this evening. May the blessing of Almighty God, the Father, the Son and the Holy Ghost, descend upon you and remain with you forever. Amen.' "*

The pioneer builders of the College of the Im-

*New Orleans "Picayune", March 18, 1900.



Church and College of the Immaculate Conception
as designed by Diboll & Owen, Architects.

maculate Conception were convinced that they were laboring at the root and foundation of a flourishing institution. Like Father de Charlevoix, S. J., who, in 1722, predicted that New Orleans, then a little hamlet buried in the swamps, would one day become the metropolis of a vast empire, they foresaw a great future for the city on the banks of the Mississippi, and were ever on the alert to keep apace with its growth and its prestige.

The modest beginnings of 1848 prospered and, in the course of time, it became necessary to erect a large building for classrooms on the Common Street side, while the faculty and the priests attached to the church, occupied the old building on Baronne Street.

In 1881, the Very Rev. Theobald Butler, S. J., then Superior of the Southern Jesuits, demolished this building and replaced it with a fine three-story edifice at a cost of $30,000.00 to suitably house the ever increasing faculty.

Two decades later, in 1900, Very Rev. William Power, S. J., Superior of the New Orleans Mission, and Rev. John Brislan, S. J., President of the College, seeing the growing number of students, resolved to reconstruct and modernize the entire college plant.

The class building on Common Street, together with the historic Gallier's Court, were leveled to the ground and replaced by magnificent modern college buildings. A fourth story was added to the priests' residence on Baronne Street and the interior courtyard was considerably enlarged and beautified. The

plans of the greater College of the Immaculate Conception were drawn by Messrs. Diboll & Owen to suit the Moresque style of architecture of which the church presented such a classic specimen.

The first new structure was the munificent gift of the McCloskey Brothers. Its cornerstone was blessed on January the 29th, 1900, by the Right Rev. Gustave A. Rouxel, Auxiliary Bishop of New Orleans, amidst a vast concourse of people.

It stands on the right side of the church, a handsome four-story building of red pressed bricks, ornamented with cream pressed bricks. The entrance is of white marble and over the central door is the ancient escutcheon of the Society, surmounted by the Christian educational motto: "Fides quaerens Intellectum" (Faith seeking Knowledge).

The building has a frontage of 30 feet by a depth of 65 feet.

This generous donation of the Messrs. McCloskey for the first endowed Catholic temple in New Orleans, was followed by the Thomas J. Semmes Memorial Chapel, a beautiful and tender tribute of a noble Christian matron to her illustrious, departed husband.

"All honor," said Father John F. O'Connor, S. J., in his sermon on the occasion of the blessing of the cornerstone of the McCloskey building, "to the generous Christian gentlemen, who in the full understanding of the importance of Christian education for Church and State, for time and eternity, have with a free hand, inaugurated the work of endow-



The Thomas J. Semmes Memorial Chapel.

ing Catholic New Orleans with a monument of Catholic faith and intelligence.

"All honor to the esteemed lady, Mrs. Thomas J. Semmes, who adds to their generosity and reminds our youth that eminence in faith and human learning may merge. May others continue your great work unto completion. May those who are to teach in these halls be ever worthy of your confidence and esteem and may the young men of the future who are reared in these buildings never degenerate from the high thoughts their fathers imbibed in the school of the Immaculate.†

Since that day twenty years ago, many changes have taken place in the city of New Orleans. The influx of capital has been considerable and commerce has advanced with giant strides. For a long time business men coveted the property of the Jesuit Fathers and declared it the very key to the commercial district and too valuable an asset for school buildings.

Moreover, the unceasing roar of the city's activities and the dusty and smoky atmosphere have greatly interfered with the silence and health conditions, so necessary for a temple of education.

Impelled by these factors, the Superiors resolved to transfer in due time the college to more suitable surroundings.

To prepare for the inevitable, Rev. John McCreary, S. J., President of the College, wisely secured on Carrollton Avenue, a splendid square of property, having a frontage of 331 feet on Carroll-

†Daily Picayune, Jan. 29, 1900.

ton Avenue by 466 feet on Banks Street and 495 feet on Palmyra Street. The entire square was deeded over to the Jesuit Fathers on the 23rd of April, 1924, for the consideration of $115,000.00.

Scarcely had this purchase been consummated when an opportunity presented itself to dispose of the Baronne Street property. On the 6th of September, 1924, the Jesuit Fathers, through their authorized Superiors, the Very Rev. Edward Cummings, S. J., Provincial, and the Rev. John McCreary, S. J., President of the College, and Rev. Charles Barland, S. J., Treasurer, leased for 99 years the entire college area to a New Orleans Syndicate, headed by Mr. Ernest Loeb, for approximately ten million dollars.

The lease does not include the church and the McCloskey Building adjoining it. The venerable and exquisitely beautiful temple of worship has been the religious heart of New Orleans for three quarters of a century, and to destroy it or to remove it, would be in the opinion of many, a public calamity.

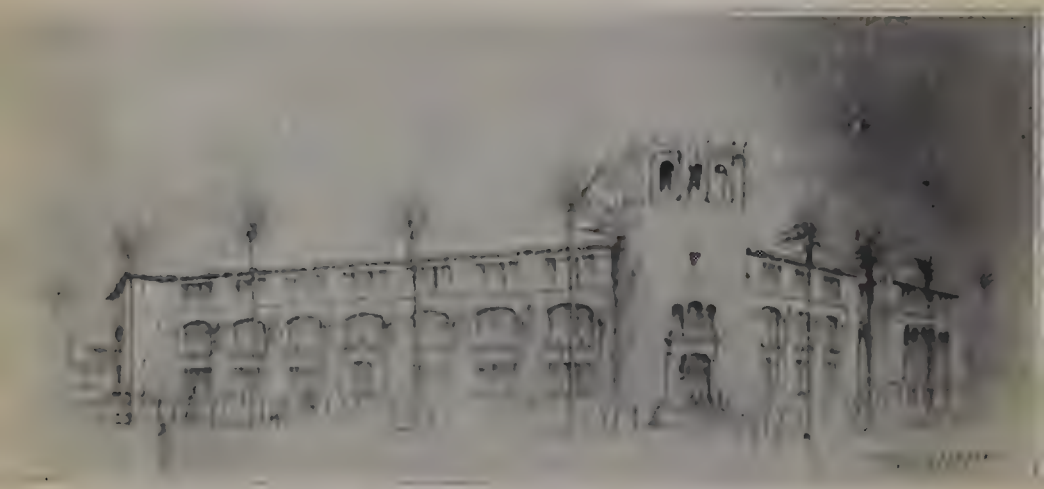
The property thus disposed of covers 3500 square feet of space and is the very center of the commercial and financial zone of the city.

It measures 130 feet on Baronne Street and 280 on Common Street, with a depth back of the church of 204 feet. The leased area, now so valuable, is but a tiny slice of the old Jesuit plantation, so unjustly confiscated in 1763 and sold for $180,000.00.

The estate which has now passed into other hands, was acquired by the Jesuit Fathers in successive purchases, amounting exactly to $91,000.00.



Church and College of the Immaculate Conception, 1922.



Central Building of the New College of the Immaculate Conception on Carrollton Ave.

By a remarkable coincidence, this momentous transaction in the life of the Jesuit Fathers in New Orleans signalized the Diamond Jubilee Year of the Foundation of the College.‡

In the year 1926, the College of the Immaculate Conception will leave its old and venerable home and begin the last quarter of its first century in the magnificent new buildings, now in course of construction, and will there pursue its noble mission of spreading light and diffusing knowledge.

"Vivat, Floreat, Crescat."

‡College was opened on February 1, 1849.



Novitiate of St. Stanislaus, Macon, Ga.



St. Joseph's, Macon, Ga.



Church of the Sacred Heart, Augusta, Ga.

CHAPTER IV.

Other Fields of Activity; Loyola University.

Since 1848, the College of the Immaculate Conception has been the seat of authority for the Southern Jesuits. From this center of government all plans for expansion and new foundations were made and executed.

Thus shortly after the opening of the classes at New Orleans, the College of Sts. Peter and Paul was begun in Baton Rouge. It was thought at that time, that a college at the Capital of the State, would offer better chances for success. Hence, St. Charles College at Grand Coteau was closed, only three Fathers remaining to take care of the extensive parish.

But Baton Rouge proved a failure. The establishment met from the beginning with great opposition and hostility, and in the dreadful years of yellow fever epidemics (1853-1854) experienced serious losses by death. It became necessary in 1856 to abandon Baton Rouge and to reopen Grand Coteau.

Meanwhile, Rev. Peter Imsand, S. J., worked very successfully among the Germans of Mobile and prepared the way for the present flourishing parish of St. Joseph.

Rt. Rev. W. H. Gross, C. SS. R., Bishop of Savannah, Ga., pleased with the work of the Jesuit missionaries of New Orleans, cordially invited the Jesuits into his diocese and offered them the choice of place.

The Superiors after due consideration selected Augusta, Ga., and in 1874 opened the Parish of the Sacred Heart, with Rev. Theobald Butler, S. J., as its first Pastor.

A college was begun in 1900 after the completion of the new church. At first it gave promise of a bright future, but in the course of time the number of students diminished considerably and in 1918 the college closed its doors.

The Fathers are still in charge of the parish, which, under the administration of Rev. P. Ryan, S. J., has just celebrated with great splendor, the Golden Jubilee of its foundation.

As the New Orleans mission gained in numbers and dignity, the establishment of a house of probation or training for the young men who desired to enter the Society, became necessary.

A splendid opportunity presented itself when the Rt. Rev. Thomas A. Becker, Bishop of Savannah, offered to the Jesuit Fathers of New Orleans, Pio Nono College at Vineville, Macon, Ga., founded by the Rt. Rev. W. H. Gross, C. SS. R., in 1874.

The Society accepted the offer, assumed all the indebtedness of the college and took over the spiritual care of the Catholic congregation in the city of Macon.

Many young Jesuits received their first training at this novitiate among the hills of Georgia and have become the vigor and life of the New Orleans Province. In 1921 the novitiate at Macon was burned to the ground and the Macon community was transferred to St. Charles College, Grand Coteau, La.



Sacred Heart Church, Galveston, Texas, before the Storm of 1900.



Sacred Heart Church, Galveston, Texas., after the Storm of 1900.



New Sacred Heart Church, Galveston, Texas., erected after the storm.

In 1880, the Rt. Rev. John Quinlan, Bishop of Mobile, begged the Jesuit Fathers of New Orleans to take possession of the little church and residence at Selma, Ala., and to work for the propagation of the faith in northern Alabama. The favor so urgently asked by Bishop Quinlan, a devoted friend of the Society of Jesus, could hardly be refused. The Superiors acceded to the demand and appointed the Rev. René Holaind, the first Pastor. He produced a profound and favorable impression by his great learning and sincere piety, upon Protestants and Catholics. The Jesuit Fathers, who are still at work in that territory, have kept alive the flame of faith among the scattered Catholics and have gathered many non-Catholics into the fold.

About the year 1884 an invitation came from Galveston to take over the destinies of St. Mary's University, founded in 1854. Though it never reached the status of a thorough college, the Legislature of Texas had endowed it with the powers of a University.

The kind offer of the Bishop was considered and Rev. J. F. O'Connor, S. J., was appointed the first Rector of the institution.

The college never prospered although the parish succeeded admirably. In 1900 came the disastrous storm that diminished the city's population by twenty thousand inhabitants and jeopardized the future of Galveston as a residential city. Almost the entire parish of the Jesuit Fathers was wiped out, and the beautiful church of the Sacred Heart,

erected at such great sacrifices, was laid low by that terrific storm that beggars description.*

The prospects for the future of the college vanished, and the Jesuit Fathers were withdrawn from the city in 1924.

When the yellow fever raged so violently in Florida, in the fall of 1888, leaving in its death path priestless parishes, Bishop John Moore of St. Augustine appealed to the Jesuit Fathers in New Orleans for assistance in his dire distress.

Father James Duffo, S. J., was sent from Selma to Jacksonville, and Father Philippe de Carrière, S. J., from New Orleans to Tampa. Impressed by the devotion and zeal of these Fathers, the good Bishop begged the Superiors of the Society to take over all the missions of the eastern and western coast.

The prospects were not bright in those days but the occasions for self-denial and sacrifice were numerous. In 1889, Father John Quinlan, S. J., was appointed the first Superior of the Florida missions.

In the 36 years that have since elapsed, many wonders have been wrought. Tampa then an insignificant town, has become a great and prosperous city, and Miami and West Palm Beach, then little trading posts for Seminole Indians in the near-by Everglades, have become cities that rival in beauty, splendor and wealth, the most renowned health resorts of the country.

Both on the eastern and western coasts, the

*At the time of the storm, the College of Galveston was under the regency of Rev. A. Guyal, S. J.



Church of the Most Holy Name, Miami, Fla.



Sacred Heart Church and College, Tampa, Fla.



Church of St. Ann, West Palm Beach, Fla.

Fathers have built magnificent churches and schools, and from the vast territory that was once under their spiritual care, have been formed prosperous parishes now in charge of the secular clergy.

Much credit is due to the Rev. James McLaughlin, S. J., Rev. Alfred Latiolais, S. J., and the Rev. William Tyrrell, S. J., for the growth of Catholic influence on the Florida coasts. Father McLaughlin has erected magnificent churches in West Palm Beach and Miami. Father Latiolais has built some fourteen churches on the western coast and Father Tyrrell, who died recently, labored strenuously for years in Tampa.

St. John's College at Shreveport, La., was begun in 1902. It has grown apace with that progressive city of North Louisiana. A magnificent site has just been secured by the Rev. Michael Walsh, its present Rector, for a greater college and church.

In 1889, Rev. John O'Shanahan, S. J., Superior of the Southern Jesuits, bought through the Honorable E. D. White, a large tract of land on St. Charles Avenue, opposite Audubon Park. It had a frontage on the Avenue of 447 feet and 3 inches with a depth of over two miles.

By a curious coincidence the price paid for this uptown portion of the old Foucher tract was the same as that for which Father Maisonnabe in 1848 purchased the corner lots on Baronne and Common Streets.

The purpose of this transaction was to erect in the then not very distant future, a great educational institution.

Subsequent events proved the farsightedness of Father O'Shanahan. Most Rev. Archbishop Janssens requested the Fathers to build a church for the few Catholics who lived in the neighborhood. The parish limits were set and work was begun forthwith.

The Jesuit lay-brothers familiar with the carpenter's trade, were called to New Orleans from the different houses in the South, and with their own hands, under the direction of Brother Joseph Brinkhaus, erected a most beautiful wooden church. It was a landmark for a quarter of a century on the Avenue. Although its official name was "The Church of the Most Holy Name", the people called it affectionately, "The Little Jesuits", in contradistinction to the large Jesuit Church on Baronne Street.

On May 29, 1892, Holy Mass was offered for the first time in the church by the Rev. John Downey, S. J., Pastor of the newly established parish. With Father Downey were Rev. Father Joseph Gerlach and Brothers John Dougherty and Peter Morge.

In 1922 the little church of the Holy Name was taken to pieces and moved to Westwego across the river, to make room for the present magnificent McDermott Memorial Church.

The uptown section was still sparsely settled in 1891 and the time for starting a college was not yet ripe. But in 1904, the Very Rev. William Power, S. J., Superior of the Southern Jesuits, believed that the time had come for educational work. He appointed the Rev. Albert Biever, S. J., Rev. William Salentin, S. J., Rev. Augustin E. Fields, S. J., Rev.



Church of the Immaculate Conception, 1924.



Church of the Most Holy Name, St. Charles Avenue, 1892.

Alphonse Maureau, S. J., and Rev. Lawrence White, S. J., to man the nascent institution. Two lay-brothers, Edward McCarten and Emanuel Arrizalabaga, were added to the little community, to attend to the material needs of the place.

Pioneer work is always difficult. The aspirations of the College Faculty were very high but the material resources were extremely limited.

Intellectually the college was splendidly equipped, the staff of professors being a body of picked men. The financial and material side however, was not so encouraging. The cash on hand did not exceed the sum of one hundred dollars, and on the opening day, only six students registered.

All beginnings are small. The tiny acorn, insignificant and frail, has the potentiality of the mighty oak. Thus Loyola College, under the protection of its heavenly patron, grew apace in influence and prestige as the years passed by.

No time was lost to interest the sympathetic public in the upbuilding of a greater college and University. The Marquette Association for Higher Education and the Ladies' Auxiliary were founded and chartered.

The purpose of this Association as its charter states, is to establish, found and maintain a Catholic University to be located in the City of New Orleans, and to be placed under the direction and become the property of the order of Catholic Priests called the Company of Jesus, and commonly known as the Jesuit Fathers; and for that purpose and to that end, to collect money and raise funds by such means

and in such manner, as the board of directors may from time to time determine.

The first officers of the Association were: Mr. B. A. Oxnard, President; Mr. William P. Burke, first Vice-President; Mr. T. P. Thompson, second Vice-President; Mr. John F. Clarke, third Vice-President; Rev. Albert Biever, S. J., fourth Vice-President; Mr. George W. Young, Secretary; Mr. Walter R. Stauffer, Treasurer.*

Among the chartered members of the Association were some of the most eminent men of Louisiana. At the head of the list stands the name of the most Rev. James Hubert Blenk, S. M., Archbishop of New Orleans. By the prestige of his exalted position and the influence of his great personality, he ever favored all the designs of the Jesuit Fathers for the development of Catholic higher education. "We need a Catholic University," he used to say, "and New Orleans is the place for it; and the Fathers of the Society of Jesus are the men to develop it unto final success." He broke ground for every building and blessed the corner-stone of Marquette Hall amidst a vast concourse of people and in the presence of His Excellency, the Most Rev. Diomede Falconio, Apostolic Delegate, and twelve Bishops and Archbishops.

Though the days of drives and big contributions had not as yet arrived, the ladies and gentlemen of New Orleans, both Catholic and non-Catholic, ral-

*All the officers of the above mentioned association are now dead with the exception of Mr. Walter Stauffer and the writer of this sketch.



McDermott Memorial Church Marquette Hall, E. Bobet Memorial Library The Louise C. Thomas Hall.

LOYOLA UNIVERSITY.

lied around the Fathers and encouraged them by their moral support and financial assistance. The names of these Loyola builders and benefactors are faithfully recorded in the archives of the University and are held in grateful remembrance.

Under the administration of Rev. Albert Biever, S. J., Loyola was incorporated by an act of the State Legislature in 1912, with the power of granting literary honors and degrees in the learned professions, such as are usually bestowed by other institutions of learning in the United States.

The University has prospered under the regency of the Rev. Alphonse Otis, S. J., the Very Rev. Edward Cummings, S. J. (now Superior of the Southern Province), and the Rev. F. X. Twellmeyer, S. J.

Helped by the patronage of His Grace, the Most Rev. John W. Shaw, D. D., Archbishop of New Orleans, the ardent promoter of Catholic education, Loyola will become ere long, in name and in fact, the great Southern University, an honor to the city, state and country, and a glory to the Catholic Church.

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